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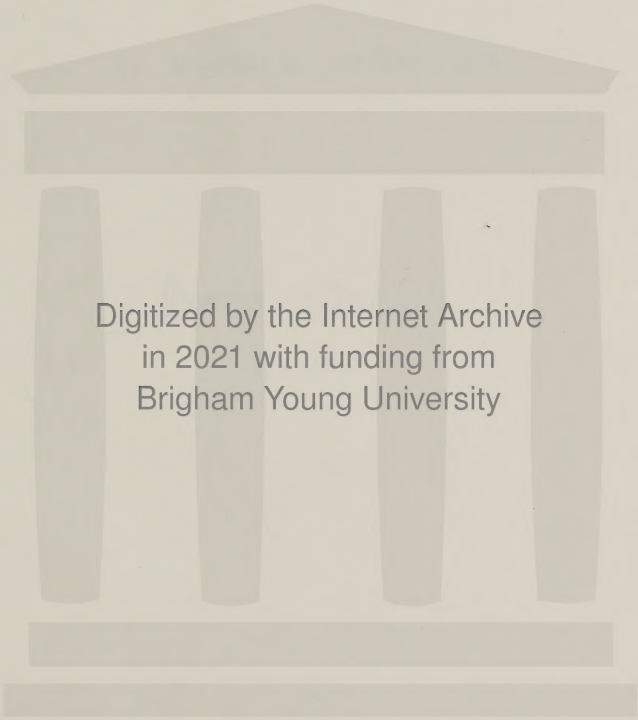
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A Choice Girl In A Choice Land

By MARBA C. JOSEPHSON

Junior Manual

1941-1942

Published by the
General Board of the Young Women's Mutual Improvement Association
of the Church of Jesus Christ of Latter-day Saints

Theme Project

Including a Project on Liquor and Tobacco

Make this a personal project for each girl:

I will find out what my Heavenly Father has promised me for my obedience to the Word of Wisdom.

I will obey this counsel myself and try to help others to obey it.

Supplementary reading material:

A Clear Case Against Narcotics, by John C. Almack.

Free booklets, provided by the Church Committee on the campaign against the use of liquor and tobacco.

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FOREWORD

INCLUDED in this Manual are suggestions for conducting the complete program for the Junior Department for 1941-1942. The main course is a **Choice Girl in a Choice Land**—fourteen lessons. This year the full activity program, as well as the manual course will be carried forward in the regular Tuesday evening sessions of M. I. A. Three evenings are devoted to the Question Box, three to **My Story —Lest I Forget,** one to the Reading Course Book, one to the Membership and Talent Night program, and one to the Junior Festival.

Four events of the five point Explorer-Junior Program will be held on the first Tuesdays of alternate months beginning with the Get-acquainted Social in October, followed by two lessons on Social Conduct and one lesson on the M. I. A. Theme in December, February, and April, respectively.

The emphasis is to be on the girl herself, both in encouraging her to keep her own story so that as she grows older she may understand herself and others better, and also that she may find pleasure in keeping the little things that mean so much to her now, and in studying the lessons in which she discovers her own relationship to the Gospel which will bring enlightenment and joy to her.

Our Junior girls constitute one of the most interesting and delightful groups of the M. I. A. The motif or underlying thought in all programs prepared for this department is beauty rather than duty—beauty of environment, beauty of the physical body, beauty of character and beauty of spirit.

The symbol is the rose. The color is rose. The pin is the letter. J. If uniform costumes are desired, white is appropriate for Junior girls.

The age for this department is 15 and 16.

The girls and their leaders should not be satisfied until they have found every girl of Junior age in the ward and have encouraged her to become an active member of this department.

CALENDAR 1941-42

June, July, August—"The Summer Way" for Junior Girls.

September	16—Autumn Social.
September	23—Meet Miss Question Box.
September	30—My Story—Looking Back.
October	7—Explorer-Junior Get Acquainted Party.
October	14—Manual—A Choice Land.
October	21—Manual—A Choice Girl.
October	28—My Story-Today.
November	4—Junior Membership and Talent Night.
November	11—Manual—The Girl Who Chooses.
November	18—Manual—Choosing to Do Right.
November	25—Special Assembly—No Department Session.
December	2—Social Conduct "The Dance."
December	9—Manual—Choosing to Face the World.
December	16—Manual—Making a Choice Family.
January	6—Junior Book Review, "This Is Freedom."
January	13—Manual—The Clothes That Are Chosen.
January	20—Manual—Choosing Your Speech.
January	27—Question Box—A Choice Land.
February	3—Social Conduct "The Table."
February	10—Manual—The Friends a Girl Chooses.
February	17—Manual—The Girl Friends a Boy Chooses.
February	24—My Story—Looking Forward.
March	3—Junior Stake Festival.
March	10—Manual—Choosing Your Place.
March	17—Manual—Choosing To Do Something About It.
March	24—Question Box—A Choice Girl.
March	31—Special Assembly—No Department Session.
April	7—Explorer-Junior Lesson on Theme.
April	14—Manual—Choosing Courageously.
April	21—Manual—A Choice Religion.
April	28—Ward Festival and Honor Night.
May	5—Stake Theme Festival and Honor Night.

PICTURE OF JUNIOR PROGRAM

	First Tuesday	Second Tuesday	Third Tuesday	Fourth Tuesday	Fifth Tuesday
September			Autumn Social	Meet Miss Question Box	My Story-Looking Back
October	Explorer - Junior Get Acquainted Party	Manual A Choice Land	Manual A Choice Girl	My Story-Today	
November	Junior Membership and Talent Night	Manual The Girl Who Chooses	Manual Choosing to Do Right	Special Assembly No Dept. Session	
December	Explorer - Junior Social Conduct "The Dance"	Manual Choosing to Face the World	Manual Making a Choice Family		
January	Junior Book Review, "This Is Freedom."	Manual The Clothes That Are Chosen	Manual Choosing Your Speech	Question Box—A Choice Land	
February	Explorer - Junior Social Conduct "The Table"	Manual The Friends a Girl Chooses	Manual The Girl Friends a Boy Chooses	My Story Looking Forward	
March	Junior Stake Festival	Manual Choosing Your Place	Choosing to Do Something About It	Question Box—A Choice Girl	Special Assembly No Dept. Session
April	Explorer - Junior Lesson on Theme	Manual Choosing Courageously	Manual A Choice Religion	Ward Theme Festival and Honor Night	
May	Stake Theme Festival and Honor Night				

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The Summer Way for Junior Girls

LET us make this a joyous but purposeful summer of activities for Junior girls. Freedom from school work will give opportunity to accomplish those things we could not make time for during the winter months. Invite the girls to assist in planning the program, but plan early that there will be no break between the regular M. I. A. season and the summer activities.

Sewing Project:

Junior girls will be proud to do their bit in helping in one phase of the defense program of our country. Local Red Cross chapters will doubtless be glad to give instructions as to how girls may assist. What a thrill it would be for each girl to crochet several squares of an afghan or make blocks for a quilt or articles for a layette. These necessities are very essential for carrying forward effective Red Cross service.

By contacting Regional Supervisors in our Church Welfare Program, or our Relief Society Presidents, many helpful suggestions will be given where our girls may express themselves in this excellent program of our Church. It would be great fun to recondition old toys and dolls or make doll clothes and bedding. This delightful Christmas project could be accomplished while our girls have free time during the summer.

Knitting a sweater for your new school wardrobe would be an achievement for any Junior girl. Instructions for making a jiffy sweater follow.

DIRECTIONS FOR SWEATER

Jiffy Sweater (Rosebud Design)—Size 16:

Materials required—

1 pair steel needles No. 6.
1 pair wooden needles No. 3.
2 skeins standard worsted.

For Back:

Cast on 60 stitches (small needles), knit band. Pearl 3, knit 3, alternately, until band measures 4½ inches wide.

Change to large needles—

Increase 9 stitches on row of plain knitting, increasing every 6 inches. Begin pattern on next row.

Row 1—K. 1 *(P. 1, K. 1, P. 1, all in 1 stitch) K. 3 together, repeat from * ending with K. 3 together, K. 1.

Row 2—Knit entire row.

Row 3—K. 1, * K. 3 together, P. 1, K. 1, P. 1, in one stitch, repeat from * ending with P. 1, K. 1, P. 1, in one stitch, K. 1.

Row 4—Knit entire row. Repeat these 4 rows for entire pattern.

Knit in pattern for 7 inches above band.

Bind off 3 stitches at begininng of next 2 rows, and 1 stitch at the beginning of 2 rows. Knit in pattern until sweater measures 5½ inches straight up from underarms.

Change to small needles—decrease to 40 stitches.

K. 2, P. 2, for band 1½ inches wide.

Bind off.

For Front:

Work same as back up to neck band.

Change to small needles.

Decrease to 40 stitches.

Work back over 20 stitches, placing remaining 20 stitches on a stitch holder.

Work back and forth on one side until 1½ inches wide.

Bind off.

Join yarn at center front, and work band to correspond with other side.

Bind off.

For Sleeves:

Cast on 36 stitches.

Knit 2, P. 2 for band 1½ inches wide.

Change to large needle.

Increase every third stitch (every stitch if full puff is desired).

Knit in pattern for 4 inches. Bind off 3 stitches at beginning of next two rows. The one at beginning of next two rows. Continue knitting pattern until sleeve measures same as armhole.

Decrease to 16 stitches. Bind off. Sew together with yarn.

Summer Reading:

While the girls are working on their sewing project several delightful books may be read or reviewed. This is an excellent time to emphasize our Reading Course book, **This Is Freedom,** by Rhoda Nelson. Others suggested are **The Loon Feather,** by Fuller, and **Woman Leaders** (creative personalities), Vol. 2, edited by Philip Henry Lotz, which will give emphasis on our Manual course this year. Many helpful short stories may be selected from the **Era.**

My Story:

What a perfect summer project for a Junior Class is **My Story.** The materials gathered through the past winter may now be turned into a working project for the summer and many of the books brought up to date. We may also stress photography as it relates to this project. Have girls take pictures of their friends, their homes, their birthplaces,

their places of baptism, the first schools they attended, and some of the interesting events that will transpire during this summer's outings. Others may desire to develop the pictures they have taken. This interesting project will lend itself to much pleasure as well as achievement. Junior leaders should welcome the opportunity to guide this project.

Camping:

Wherever the ward or stake has established summer homes or camps our Junior girls should be encouraged by their leaders to participate. A few days spent in camp with the girls will give leaders a personal acquaintance with them which can be gained in no other way.

Overnight Hike:

There is real romance for girls in the overnight and moonlight hike, but definite care should be exercised in organizing for it. All details must be carefully worked out with especial attention given to sleeping preparations, food, clothing, entertainment and first aid. Assign girls to units of 6 or 8 **and have experienced adults accompany them.** Many helpful suggestions for organizing the hike will be found in the Y. W. M. I. A. **Camp 'O' Rama** and the Summer Manual. Where girls are interested in other active sports, soft ball, tennis and hiking may satisfy that urge.

Joint Explorer—Junior Summer Activity:

Late Spring and Summer provides a good opportunity to conduct an Explorer-Junior Sports program. Members of these two departments have found enjoyment in joint informal parties, in the more dignified stake dancing party, in joint projects, in working together and studying together. We are now suggesting another type of joint activity—Sports. This activity may find expression with these groups frequently and at all seasons of the year but serves especially well as a summer event. An intensive program of joint sports or athletic activity should be discouraged, but young people should be given an occasional opportunity to play together in a well supervised, moderate athletic program. One sports program is therefore suggested for the summer season. It may be conducted in a park, at the ward recreation center, or as a part of a canyon outing. Depending upon the conditions at hand, one or more games might comprise the program of the day.

The events which might make up such a program are numerous. Care should be exercised not to select games requiring expensive equipment or excessively vigorous activity. (See **Summer Way for M. I. A.** for games.)

EXPLORER-JUNIOR SOCIAL ACTIVITIES

The M. I. A. has been assigned the responsibility for providing a rich recreational program which will do the following:

1. Set high cultural standards.
2. Provide opportunity for young people to develop wide acquaintance and many friendships within the Church.
3. Help each member to become a participant rather than an on-looker.
4. Provide wholesome social activities based on natural interests of each age group.

In order to achieve these objectives, a part of the recreational program for the Explorer and Junior classes should be joint activities. Social talents and poise must be acquired just as skills and abilities in other fields are acquired. Leadership and good planning will generally overcome the differences in social development between Juniors and Explorers.

The time to help young people in their social growth is when there is some interest in the particular activity, and before the few who are shy and awkward become conspicuous, and before the concern over appearing well and making a good impression adds an emotional aspect. The need for this work is made very plain by stepping into any community and watching the young social groups dance, play, or entertain. Leaders should plan well these functions or they become "just another party."

Question:

Who should take the intiative in promoting a joint Explorer-Junior program?

The Explorer and Junior leaders. They should cooperate in developing the joint program for the year. Jointly they should call upon the M. I. A. directors in dance and drama to give technical assistance as may be needed.

Question:

What activities are suggested for Explorers and Juniors?

The following five point social program is suggested by the M. I. A. General Boards:

1. Summer activities—Sports Program.
2. October 7th—Get Acquainted Party.
3. December 2nd—Junior-Explorer lesson on Social Conduct, "The Dance."
4. February 3rd—Junior-Explorer lesson on Social Conduct, "The Table."
5. April 7th—Junior-Explorer lesson on "The Theme."

All joint activities for this season will be held the first Tuesday of the assigned month.

SPEECH IMPROVEMENT

It is hoped that the material in this manual will not only be absorbed by class members but that it will be a stimulating basis for further thought along the lines suggested. The presentation and management of this and corollary material depends very largely on oral communication. The degree to which this material is interesting and stimulating will depend on the excellence of the class discussion.

The class therefore should attack each chapter herein as an opportunity for improving speech. As the speech in the class is improved, the value of the lessons will be enhanced. The presentation of each chapter should be specifically planned according to some specific speech technique: lecture; question and answer; discussion, symposium, panel, forum, round table; story telling; or combination of these. The ward speech director will assist the class leader in fitting the chapters herein into a speech program. The class should know and carefully prepare for the specific technique to be used for the presentation of each chapter. The department leader should make close use of **Thy Speech Bewrayeth Thee.**

Three to five minutes of each department session should be devoted to a critical evaluation of the success of the speaking used for the manual presentation. (See Speech Standards, Chapter Two, **Executive Manual.**)

Every single class meeting should represent a gain in speech proficiency. This in turn, will mean increasing effectiveness of manual message.

A Choice Girl In A Choice Land

By MARBA C. JOSEPHSON

Question Box — Emily H. Bennett

My Story—Lest I Forget — Angelyn Warnick

Membership and Talent Night

Reading Course Book

Junior Festival

JUNIOR-EXPLORER EVENTS

Get Acquainted Social

Social Conduct—The Dance

Social Conduct—The Table

The M. I. A. Theme

I

Meet Miss Question Box

(September 23)

(Preceding this "question box" lesson, the "membership plan," explained elsewhere in the Manual, should be presented and committees and talent scouts appointed. See "Membership and Talent Program" scheduled for November, on page 54.)

FOR Many years the question box has been a colorful and informative part of Junior work. Where its full purpose has been understood and developed, it has been of inestimable value both to teachers and girls. In a few wards, however, conditions and points of view have not favored its use and, so, the three evenings given to the question box this year are aimed to help leaders and girls understand its wise use—to make it available to those who have not previously enjoyed it, and to further its worth in those groups that have already found it valuable. The first night given to question box discussion follows the general assembly "Advancement Program" and is, consequently, limited in time. It should be used to "set the stage." In preparation, the leader will benefit from reading the introductory lesson in the Manual for 1940-41. Perhaps she will like to introduce the question box in some such fashion as this:

Girls, we are honored on our beginning night, with the presence of one of our most valued assistants and leaders in Junior work. She has been with us a great many years and has proved herself a guiding light in many Junior lives. She is very accomplished, gifted, wise, and well informed. She values and holds sacred your confidences. Let me present "Miss Question Box" all decked out for her new year's work.

Or, if you have not used the question box successfully in the past, you might say something like this:

We have a new assistant in our work this year—a wise, consistent, and accomplished helper. Unfortunately, she feels tonight, as you girls feel sometimes, that she has nothing suitable to wear for this special opening occasion and so can be with us only in spirit. This assistant of ours is, I am sorry to say, a little "hard up," and I thought

it would be nice if one of you girls—or all of you, for that matter—could contribute ideas, and time, and get her something to wear that would make her happy to be with us next time. We hope to have her here most of the year, but on two or three evenings she will occupy an especially important part on our program. She is "Miss Junior Question Box"—what kind of costume shall we give her?

We suggest this year, since we have only two nights, in addition to this introductory evening, for question box time, that leaders try to sort and focus the questions. Permit the girls to ask them at any time. Answer any urgent matters as soon as possible, but allocate the others to one of two main divisions—a "choice land" group or a "choice girl" group. We believe that the major questions will fall under one or the other of these headings and can be so arranged as to focus attention upon the lessons. One of the severest criticisms of our discussion method is that too often we "get nowhere"—that a subject is "bandied about;" that it is shaken, tossed, and tormented, but that no satisfactory conclusions are reached and no viewpoints established. A wise Junior leader will keep this in mind and see that discussions are controlled, that no one occupies too much time or is given too much attention, that no one is entirely neglected. She will see that no question is treated with contempt, no question given undue emphasis. The ability to see things in relative position, to evaluate, and control, is the leader's best asset in question box consideration.

Perhaps you will like to discuss with your girls some of the following questions on opening night:

1. How shall we dress our question box? Wards have used replicas of the Junior Rose, an airplane, a large candle, a wishing well, a bank, and many other delightful and entertaining forms. The main thing is that the box shall be sprightly and attractive, slotted for easy access, and with a well fitted lid so that questions may be taken out comfortably.

2. Shall we have our question box here every night or only on special occasions? If you have your own cupboard reserved for Junior equipment you will probably want to keep the question box at the chapel, but if the leader or one of the girls has to assume full responsibility for the box or bring it a long distance, perhaps you will want to have it only occasionally and save questions for those times. Talk it over with the girls.

3. What is the purpose of the question box? The girls will undoubtedly bring out in discussion the main purpose of the box which is simply to gain valuable and helpful information and to put "life" into the class. A wise leader will assume that the girls will ask only those questions which, no matter how queer or even silly they may sound to an adult, are of genuine concern to the girls. She will handle all questions with dignity, tact, and the inspiration which is the right of every studious, prayerful leader. Often questions are written which, for any number of reasons, a girl does not wish to ask out loud. The anonymity of the question box is welcomed. Often, too, questions are asked which even the best leader does not feel qualified to answer. She will need time to "look it up" or to find authoritative opinions. She may even feel, at times, that she should call in an "expert" on a particular question. Sometimes, too, a question arises which is too big for limited classroom time. A leader might then suggest that it be a "question box night" question.

4. Should the question box be used on other nights than those especially allotted it? Perhaps you will find that some lessons are shorter than others and that the question box might properly be used on these short lesson nights. In the main, however, the discussions suggested in the lessons, themselves, will amply fill the time and needs of each evening.

In anwering questions, bear in mind that some subjects are factual — the "how-many-feet-in-a-mile" kind which can be answered simply by getting the necessary information. Perhaps you will want to do this yourself, or perhaps you will want to ask one of the girls to look it up. Dictionaries, encyclopedias, and whole libraries are ready for such use.

Some questions are authoritative. Doctrinal subjects sometimes require the sympathetic help of a member of the Priesthood, one who is well read and trained in Church doctrine and procedure. Ask your bishop or high councilman. If he cannot help you, himself, he will make suggestions for your guidance. Other than religious subjects may also require the advice of authorities.

Some questions revolve around precedent. Social questions of etiquette often interest this group. Laws often grow out of precedents because there are usually simple,

sensible, gracious, and fair backgrounds behind the things people do or don't do. This type of procedure, however, may change under changing conditions. Explain this to the girls.

Some subjects are controversial. There may be, quite possibly, two or more points of view—none wholly wrong or wholly right. Politics, economics, etc., might conceivably fall into this classification. A good leader will point out to her girls the value of convictions and the obligations of tolerance and courtesy in handling such questions.

Some questions are strictly a matter of right and wrong and we must face them as such. The Lord, Himself, has given us information on these in unmistakable terms, and Junior leaders will not equivocate. They will keep in mind constantly the fact that they are Latter-day Saints charged with the giving of courageous and honest information. They will not let modern philosophy blind them to the understanding and giving of truth. Some suggestions for grouping and handling questions will be given in the second and third question box lessons.

And so—good luck and a happy year with that delightful assistant, "Miss Question Box."

II

My Story—Looking Back

(September 30)

To the Leader:

ONLY three lessons are included this year on **My Story—Lest I Forget.** Since this project was given considerable emphasis last year it is thought advisable for the present to encourage the girls who have started their books to continue work on them, and to help the new girls in the class begin planning for theirs, but not to use the Tuesday evening period to actually work on the books.

These three lessons deal with the three problems involved in making such a book—(1) What shall we include out of the past? (2) What current material should go into the book and how can we organize it? (3) How can we plan our books so we can go on adding to them in the years to come in order to give them permanent value?

It is hoped that these lessons will encourage the girls to talk about their books, exchange ideas, look at books made by others and develop enthusiasm, for this is a delightful hobby.

There may not be time during any one evening to discuss all of the questions suggested but each leader can select those of most interest to her group and add questions and topics from her own experience.

In this, the first lesson of the three, the emphasis is on the importance of collecting while they are still available, the stories of the lives of our parents and grandparents. If the leader wishes to make an assignment the week before, the girls may be asked to find stories from the lives of their parents and grandparents and come prepared to tell them.

Suggestions for Beginning this Discussion:

We frequently hear of preparations and plans for a big celebration in Utah in 1947 to commemorate one hundred years since that historical twenty-fourth of July when the

first company of pioneers came into Salt Lake Valley. One hundred years seems quite a long while and yet ours is one of the youngest states in the Union. We're proud of the progress that has been made in this time and we're proud of our sturdy ancestors who came here in the pioneer days. There aren't many left who were really among the first settlers and as they go, one by one, we feel farther and farther away from that period. We're losing many of the interesting stories, too, unless someone takes time to write down the incidents in the lives of these people.

Here is one story,* typical of many, that helps us catch a glimpse of life in the early days of Utah. The pioneer period hardly seems real when we read of it in history books but when we read about members of our own families and their part in it, it seems very real.

This story is quoted from one girl's book, **My Story—Lest I Forget,** and is a part of the history of her great grandfather. You will probably be interested in her comment at the end.

A PRICE FOR WHEAT

There was weariness and discouragement evident in the way the man walked up the road, and his wife watching from the kitchen window for her husband's return, knew before he reached the house that he had failed again.

She tried to be brave and cheerful but his words struck a hard blow to their plans. "The road seemed so hard and long today," he said, "that it seemed as if I would never make it, and then to have to meet you with such bad news! I haven't been able to collect a dollar, nor to borrow any money either."

His wife had waited, half hoping, half fearing all day. Now she sighed and answered: "If we had never had the money I wouldn't care so much, but when we are willing to help others in their need it seems a shame we can't get it back now that our need is so great—and from our own relatives, too. It's certainly long past due and I think they **could** pay us if they **would.**"

"But they won't. They resent our joining the Mormons and now I believe they're trying to keep us from going to Utah—but we'll go anyway. I guess there's nothing to do but leave Hannah here."

Hannah, their eldest child, was not yet fifteen and it was certainly hard to leave their native land and embark for a foreign country leaving her behind, but the date for departure was set and there was barely money enough to take young Peter and Christine. Hannah

*A story from a family history concerning some one known to the group might be more effective and could be substituted for this one.

could support herself at dressmaking and a kind neighbor had offered her a home until she could follow her parents to Utah.

In April, 1863, they left Denmark with a company of Saints. After seven weeks on the ocean in a sailing vessel they sighted the shores of the land they were now to call their home. They traveled by train to Florence where they were met by teams and wagons for the trek across the plains. The wagons were already loaded with merchandise so when the few possessions of the emigrants were added, there was no room for people. All who were strong enough walked. The men waded the streams and carried the women and children over on their backs. Brother Larsen and eleven year old Peter walked all the way. For most of the distance Sister Larsen trudged courageously at her husband's side. Seven year old Christine was too young to keep up so they tucked her into a corner of the wagon and her little head bobbed up and down all day as the heavy vehicle bumped along the rough trail, and the hot sun beat down on the canvas cover overhead.

It was a hard trip but the hearts of these Saints were light because of the happiness they anticipated in Zion. Only the memory of Hannah's sad face when they left her behind troubled the Larsens.

They finally arrived in Salt Lake in September. It was too late to plant seeds and their food was gone. So was their money; but they felt sure there would be some work they could do and the Saints in Utah would be kind to them and help them through the winter. They found, however, that the people living here still had plenty of problems of their own and little to share. And there were many newcomers in the same plight. One man offered Brother Larsen the opportunity to dig over his potato patch and have any potatoes missed in the harvest. The Larsen family surely enjoyed them since they had tasted potatoes only once in the past six months.

Brother Larsen flailed some wheat for another family and earned three bushels. These he sent with a man who was taking a load to the mill to be ground for flour. On the way, they had to cross the Jordan river and in the middle of the stream the load tipped over. All of the wheat was lost and it could not be rescued nor replaced.

Soon afterward both Brother Larsen and his wife took sick with mountain fever and were confined to their beds for nine weeks; but the kind neighbors did what they could for them, so that the family lived through the winter without great suffering.

Early the next spring they moved to Pleasant Grove where they bargained for a small piece of land with a dugout on it, agreeing to pay in produce the next fall. A neighbor had a yoke of oxen so Brother Larsen agreed to work two days for the privilege of using the oxen one day and in this way he plowed his land.

Finally it was ready for seeding but they had no seed, and there was none to spare in Pleasant Grove. Young Peter had been herding sheep in Draper through the winter and his father had seen a large straw stack on the farm owned by the man for whom Peter worked. Draper was about 18 miles away but there could be no harvest without seed, so Brother Larsen picked up a sack and walked the entire distance to get what wheat he could carry home on his back, thinking perhaps it could be taken from Peter's wages. He was bitterly disappointed, however, to be told there was none left and he had to pick up his empty sack and walk all the way home again.

The situation was getting pretty serious. There was no money to buy wheat and those who had enough to spare seemed not to be willing to wait and be paid for it out of the harvest.

One day Brother Larsen heard that there was wheat in Sanpete County and a Brother Peterson was taking some sugar cane down to exchange for some. He rushed immediately to see Mr. Peterson and offered him a day's work for each day they were gone if he could just go along and bring back a few sacks for himself on the load. To this the neighbor agreed.

"But how will you pay for the wheat?" asked his wife when she heard of the plan, "Do you suppose you can find someone down there who will trust you until fall?"

"I don't know, I'm sure, but what do we have to give in exchange?"

Once more they looked over their few belongings but there was nothing of any value. They had brought little with them and their furniture was home made. They remembered their disappointment after the long trip to Draper and wondered if this would be the same.

Mother Larsen was awake long after she went to bed that night. She was worried. They had worked so hard and planned so carefully, it seemed cruel now that they couldn't get enough wheat to seed their few acres. Suddenly she got an idea and spoke out loud. "Father, wake up a minute—I know what we'll do."

He was still awake, too. "What can we do, mother?"

"You can take my wedding dress."

"I wonder"—he paused thoughtfully, then, "No, mother, I couldn't do that. I remember how carefully you packed it and brought it all this way and you've said many times you wanted to keep it always."

"I know, that's why I haven't worn it since and it's just as good as new."

"But you set such store by that dress. I just can't do that. It's the only really nice dress you have left, and goodness only knows where you'll ever get another. That gives me an idea, though, maybe I could take my suit. I've never worn it and it should be worth quite a little."

It was Mother Larsen's turn to protest. "No, no, someday you'll need a fine suit again, and we just couldn't get such a good one here. I really wouldn't mind losing my dress, very much. In fact, I don't have any place to wear it." She spoke bravely, but her kind husband knew she was making a real sacrifice.

"I hate to do it, but perhaps I'd better take them both, then we can get enough wheat for some flour too."

Tears came into Sister Larsen's eyes the next day as she got out her husband's new suit. She had combed the yarn, spun the thread and woven the cloth herself and she remembered the many long hours she had spent on it. The suit had been made by a very skillful tailor in Denmark and her husband looked so handsome in it. It seemed too bad he would never be able to wear it, but food was certainly the main consideration now. Then she got out her wedding dress and lovingly smoothed out the folds. It was fine black alpaca and handsomely made. She had sewed every stitch herself and she remembered how happy she had been when she made it and how proudly she had worn it on her wedding day. She had promised herself then that she would be a good wife and mother and do whatever was needful for the good of her family. "Perhaps," she thought,

"this isn't too much for me to do but it seems quite a price for just a few bushels of wheat." The tears trickled down her cheek and she hurried to brush them away before her husband came in.

Little Christine who was standing near saw the tears. "What's the matter, mother?"

Sister Larsen patted her curly head, "I'm afraid, dear, that you wouldn't be able to understand. Someday when you're older I'll tell you why it makes me cry to send this dress away."

Brother Larsen brought back the wheat and that was the turning point in their fortunes. There was a good harvest that year and he paid for his first acres. In the next few years he added others. He made some adobes and built a comfortable house and in 1865 Hannah came to Utah with another group of Saints and the family was united again.

Christine, the little girl in this story, was my grandmother. When she was past eighty she wrote a sketch of her father's life. This story is just part of it and I have used it almost as she wrote it. I am very proud to be the great granddaughter of such fine people as Lars and Maren Larsen and I am grateful that my grandmother wrote a record of some of the incidents in their lives.

Some Questions and Topics to Talk About:

What stories do you recall from the lives of your grandparents?

Do you know anything about your great grandparents?

Have you ever filled out one of the pedigree charts that go in the **My Story** books? Could you get the dates and names called for? (It would be helpful for the leader to have one of these charts available to show the girls.)

Are your grandparents still living?

Have they ever written their own life histories? Could you ask them sometime to tell you incidents from their lives? Do you know someone else who knew them, if they aren't here?

Just before her wedding day, one Gleaner girl received a long and interesting letter from her grandmother, describing the grandmother's own wedding, her gifts, her clothes and her first home. It was read at Lucile's wedding and then put away with her treasures to be read again and again in the future, perhaps at her own daughter's wedding. The contrast in customs was most interesting.

What do you know of the early lives of your own parents? Have you any of the incidents written down for future reference? Would your parents be willing to write their own biographies for you, or give you the information so you could write them?

What values do you see in keeping some of these records?

You will appreciate them even more some day in the future but then you may not be able to get as much material as you can now.

If we collect some of the stories and records of our own families from out of the past, we will want to plan for a permanent place to keep them so our efforts won't be wasted. This is probably one of the things you will want to put in your Mutual book, together with what pictures and souvenirs you can find.

It is suggested that we divide these books into sections so we can keep many different things and have them classified. In our next lesson on this subject we will talk more about the plan for these books.

There are eight divisions suggested by the General Board but they are only suggestions; you may want to use different ones.

Whatever divisions you use, you are pretty apt to want something out of the past in your book, because the traditions and events in your family history for a long time back have had an influence on your life. You will also want to keep some records and souvenirs from your own life right now in your book. Then you will want to have a plan so you can go on adding to it in the future.

"My Kin" would be an appropriate division for the stories of your ancestors. In another lesson we'll talk about the sections you might want to make to keep records of your present living.

Some Suggestions of Things To Do:

Find out if your English teacher will let you write up some of the stories you want for **My Story—Lest I Forget,** for some of your English themes and give you school credit.

If you have already started your book see if you can add to this section.

Ask your mother to tell you of special days in her life such as a childhood Christmas, her first birthday party, parties she attended in her girlhood, school experiences, her wedding day, etc.

Find out how far back you can trace your family line.

See if you can find old pictures that would be interesting additions for your book.

III

The Get-Acquainted Party

For Juniors and Explorers

(October 7)

THIS activity is on a ward basis. The purpose of the evening is to bring the two groups together in rich recreational activities suitable to their age level. It should be conducted in harmony with the four standards stated in Explorer-Junior Social Activities, on page 10.

The following is suggested as a basis for the evening's activities:

Co-Recreational Games
(Large Group)

Quarter in the Crowd:

This is a good mixer which will get everyone shaking hands. The leader or the committee in charge donates a quarter to the cause. This is given to someone in the group. The others do not, of course, know who holds it. The leader announces that the one holding the quarter will give it to the tenth person who shakes hands with him. Every one at once begins shaking hands. The one who holds the quarter puts it in his pocket, keeps an accurate count, and gives it to the tenth person (or whatever number is announced).

If the group is large, give several dimes to the person, and have him give one to each seventh person who shakes his hand.

Autograph Cards:

In large gatherings where people do not know each other, such as college freshman get-togethers and mixers, give each person a large autograph card as he enters on which he is to secure the signature and address of each person with whom he converses. A small prize may be given later in the evening for the longest list of autographs. Each takes the card home with him.

Birth Months:

The leader should announce that around the hall have been arranged twelve large signs, bearing the names of the months of the year, and under these signs the people must group themselves according to the months in which they were born. It is announced that, without formal introduction, each is given the opportunity to become acquainted with the others. If one can explain why his particular month is more desirable than all the others, or why it is historically noted, so much the better. At least, a topic of conversation immediately presents itself, and that counts for something. Each group may select a captain to conduct the rest of the contests.

The leader will now run relay contests with persons selected

for each contest from the twelve groups of months. The players are to be chosen by their captain. The captains should try to have every one in his group perform in one or more of the relays.

RELAYS

Balloon Burst:

One person from each group of the 12 months comes to the front. He is given a tiny balloon to blow up to break. First one to break wins 5 points for his particular group; 2nd one to break is scored 4 points; 3rd one to break scores 3 points, etc.

Bag Bursting Relay:

This contest is frequently played with toy balloons, but paper bags serve the purpose entirely as well and are cheaper. Place a pile of paper sacks on the floor in front of each team at the opposite side of the room, one sack for each couple. The players compete in pairs, preferably a girl and a boy. At the signal the first couple of each team runs to the bags, the boy selects one, blows it up, twists the top and hands it to the girl, who breaks it on the boy's back. They then return and touch off the second couple who repeat.

Of course the team finishing first wins, but the fun and sociability developed by this relay is of more importance than the competitive angle. If winning is stressed too much, the bags will be given only a puff or two of air and then crumpled on the boy's back.

Balloon Kicking Relay (For Boys):

Arrange the teams in file at one side of the room. Give the first player of each team a toy balloon. At the signal, the first player kicks it across the room and back to the second player who repeats. The balloon may not be touched with any part of the body except the feet and legs.

Balloon Batting Relay (For Girls):

Arrange the teams in parallel files. Give the first player of each team a toy balloon. At the signal the first player bats the balloon with her hand to the other end of the room or to the turning line, and then bats it back to the second player who repeats. (Girls must walk if wearing high heels.)

Easter Egg Relay:

Give each player a teaspoon which is held in the mouth. Place a candy egg or a hard-boiled egg in the spoon of the first player. At the signal the first player of each team transfers the egg to the spoon of the second player without using the hands. If the egg falls in the transfer the first player may pick it up in his spoon and then attempt the transfer again. In picking it up the egg may be steadied on the floor with the hands but must be picked up with the spoon in the mouth. The team wins that passes the egg down the line first.

Raisin Relay:

Give each player a toothpick and give the first player of each team a saucer of raisins. At the signal, the first player spears three raisins with the toothpick and feeds them to the second player. The

second player then feeds the third, and so on to the end of the line. The last player runs to the head of the line and feeds the first player to finish the race. The team finishing first wins.

Vest Relay (For Boys):

This is a relay based upon the old trick of asking a man to unbutton his vest, then button it up. If he starts at the top and buttons down he loses.

Arrange the men of the party in two teams and have a judge watch each team. At the signal the first player unbuttons his vest and buttons it again, then hits the second player who repeats. Continue until all have buttoned their vests. The players think that the team finishing first will win, but the judges who watched the buttoning, award the event to the team on which most of the players buttoned their vests up.

Alphabet Card Relay:

The players are seated in lines, chairs placed side by side. A set of large alphabet cards is used. Place a pack of alphabet cards on a table or chair in front of each team. Give the first player of each team a handkerchief. At the signal the first player runs to the pack, fingers through it and selects the letter A, returns, lays it on the floor in front of his chair, sits down and gives the handkerchief to the second player. The second player selects B and lays it in front of his chair. Continue until the entire alphabet is laid out. The team finishing first wins.

Each player must leave the pack of cards stacked up and face down after he secures his card.

Grabit (Boys Only):

Divide the group into two teams, one the destroyers and the other the defenders. A toy balloon is tossed up between them. The destroyers try to break the balloon by grabbing it, clapping the hands together on it, or stepping on it, while the defenders attempt to protect it by batting it out of reach. Keep the time required by the destroyers to break the balloon. When the balloon is broken, the defenders become the destroyers.

Give each team three turns at destroying the balloon. Add the times required by each team and the team wins that has the smallest total time.

Each captain will now total up the number of points its team has won in the various relay contests. A small prize will be given to the group having the greatest number of points. This may be a bag of peanuts, small candies, etc.

Each group will now go to various parts of the room and compose a song story together, using the titles of our church songs to make the story. For example: "Come, Come, Ye Saints," and "Put Your Shoulder to the Wheel," "Secret Prayer," "Master the Tempest is Raging," "Easter Morning," etc.

At the end of time limit the captain of each group will read his song story to the crowd. A small prize may be given if you desire.

Proverbs:

This game is to pair the groups off for refreshments. Write out proverbs on slips of paper and cut each slip in half. There must be

as many cut slips as there are guests expected. Give one-half of a proverb to a boy and the other to a girl. They locate partners by finding the person who has the other half of the proverb. For example, the boy's slip might read, "is not gold," and the girl's "all that glitters."

The following are a few proverbs that may be used:
"All that glitters is not gold."
"A stitch in time saves nine."
"A fool and his money are soon parted."
"Every cloud has a silver lining."
"It never rains but it pours."
"Make hay while the sun shines."
"A watched pot never boils."
"A barking dog never bites."
"A rolling stone gathers no moss."
"Better late than never."
"Birds of a feather flock together."
"A bird in the hand is worth two in the bush."
"Silence gives consent."

For smaller groups, use the above outline of games, but divide your groups evenly into two sections, calling one the **Democrats**, the other **Republicans.** Select a captain from each political group to pilot their team to victory. Use the games as above giving points each time as a game is won. Cheering may be done for their team occasionally to work up enthusiasm of the group.

Reference for games used: Social Games and Group Dances, by Elson & Trilling; Social Games for Recreation, by Mason & Mitchell.

IV

A Choice Land

(October 14)

IN the beginning, Adam and Eve were privileged to live in the Garden of Eden. Certainly all of you would like the pleasure of living in a place such as that must have been, beautiful with flowers and fruit, plentiful in the good things of life. But our first parents found that even the Garden of Eden did not offer them all that they wanted. It didn't afford the challenge that they needed if they were to develop and grow. When they were cast out of the Garden of Eden, they were told, "In the sweat of thy face, shalt thou eat bread." Surely Adam and Eve must have felt that they had been driven from a choice land into one that was desolate and cursed. But as they were cast out, the Lord said that they had become "as one of us, to know good and evil." Certainly, then, if man had become like unto God, he could make his choice of good and bad, and although he had lost the life of ease and plenitude which he had had in the Garden of Eden, he could make a still better land through his own choice and efforts.

In fact, it was not until after Adam had been driven from the Garden that he established dominion over the beasts of the field, and began to till the earth, and to have children to bless his name. Thus, leaving a choice land that had been given to them, our first parents were able to make a choice land through their own efforts.

Many years ago a great writer, John Milton, made the following statement in his epic poem, **Paradise Lost:**

> The mind is its own place, and in itself
> Can make a Heaven of Hell, a Hell of Heaven.

Since this is true, when you think of the title of this discussion, "A Choice Land," you must recognize that you can make whatever land you live in a choice one so long as you yourselves have set your minds right. This means that each of you can make a choice land for yourself, no matter where you happen to live. Of course, in some countries it is

a little bit easier to live as you should like. But the Lord made a promise to Nephi in a vision:

> And blessed are they who shall seek to bring forth my Zion in that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be. (I Nephi 13:37.)

What challenge lies in this quotation from the Book of Mormon? Why should we welcome difficulties?

Why don't we develop so fully as we might when conditions are too favorable?

You now have the problem of deciding what constitutes the characteristics of a choice land and of trying to incorporate them in your communities.

What would you say are the most important characteristics of a choice land?

One of the first characteristics of a choice land is that of tolerance. Tolerance includes many things: tolerance for people's ideas and their peculiarities, for their nationality, race, and religion. A choice land will not only let its inhabitants think and speak freely, it will also encourage them to do so because in the free exchange of speech and thought, new ideas are born and old ones clarified. Tolerance for other folk's ideas does not mean necessarily a complete agreement with them. In fact, the greater growth occurs when there is a difference of opinion, which will make both sides work harder than ever to prove their rightness and to eliminate the wrong from the side they advocate.

How can you Junior girls encourage greater tolerance of ideas?

Tolerance in nationality is necessary in a choice land. Intermarriage and immigration have brought about an intermingling of many nations in every country in the earth. You would find it rather difficult to separate your own ancestry. Therefore if you are truly tolerant, you will find the good qualities in those who come to live in the country where you live rather than emphasize the bad qualities. Each person is so constituted that he is neither all good nor all bad; he is both good and bad. As Latter-day Saints who believe that the Gospel should be preached to all kindreds, tongues, and peoples, we should be eager to accept the good

qualities which have come to us from those who have joined our Church, and try to help them adjust to the new conditions which they meet, and make them feel that they are important, as indeed they are.

It is only when prejudice and intolerance have forced one nationality apart, that danger results. President J. Reuben Clark, Jr., said in part in the semi-annual conference of October, 1939:

> There are in the Church tens of thousands of faithful members . . . whose choice would be, because of their German ancestry, that Germany should become the dominant power of Europe, perhaps the world. For them German art, literature, science, music—perhaps the greatest the world has produced—is part of the warp and woof of their lives and of the lives of their ancestors. All the tender threads of memory and tradition lead them back to the homeland. The German people are and have been a great and good people.
>
> There are perhaps tens of thousands of faithful members in the Church . . . who, because of our British ancestry, would prefer that Great Britain should retain the dominance she has held for generations. As much of mine as of any Britisher today are Chaucer and Shakespeare, are Littleton, Coke, and Bacon, are Magna Charta and the great principles of liberty and of local self-government which we of America have made so much and peculiarly our own. These are the heritages which we have from the motherland, and in joint enjoyment of which, as co-heirs with us, we make all races, creeds, and nationalities coming to our shores. Britain has been and is one of the greatest nations and people of all time.
>
> As the first love Germany, so we love Britain. But each group of us must see and understand the views and feelings of the other.

As President Clark spoke of these two great nations, so we must include all nationalities who join our Church. Each has contributions to offer, whereby the Church and the choice land in which we may live will be benefited. Races and nationalities other than the one to which you belong are not inferior; they are simply different. In our tolerance, we should be able to capitalize on these differences to make a greater people or nation than has before existed. Wherever you may live, you will have heard of Lincoln, who is revered for his great humanity. You will wish to recall constantly some of the words that he used in his second inaugural address when he said, "With malice toward none; with charity for all." Certainly, that should be your own attitude towards persons of other nationalities who come to live in your communities.

In what ways can you prove your tolerance of nationalities?

The essence of democracy or freedom wherever it appears is the right of the individual to individual justice. Whoever attacks the rights of any group attacks the rights of all in a democracy. Tolerance will make all of you cherish the good things of the earth and share them, appreciate human freedom and defend it, and look on all men as brothers. This is what Christ taught when He was on the earth, and we can do no better than follow His teachings.

Tolerance of race is especially important in these days, when so many folk are becoming conscious of race distinction. Although not many of you girls have been privileged to hear Madame Ernestine Schumann-Heink, she was well-loved in her adopted country of America because she was representative of the best in German life and culture. She was born in Bohemia of Jewish ancestry. Today if she lived, she might easily have become the victim of race intolerance. Think how much the country of her adoption would have lost if she had not been permitted to give of her great heart and voice.

If Marian Anderson, whom most of you have heard over the radio, were the victim of race intolerance, the whole cause of music would retrogress. Yet just a short time ago she was subjected to some of this very intolerance. If Marie Curie had been made to feel inferior in the country of her adoption, France, think how much suffering would have gone unrelieved, for she needed to study the scientific subjects which helped her in her discovery of radium. Nowhere else could she have obtained this training.

Wherein is there need for tolerance of race in your community? How can you increase race tolerance?

In a choice land, tolerance of religion will be recognized as of great importance. Intolerance in religion has brought and is bringing great sorrow into the world. Certainly, Latter-day Saints, wherever they may be, would wish to avoid the kind of tragedy that happened to our Church when it was being established. As Junior girls, you should see that the land in which you live becomes increasingly tolerant in permitting others to worship as they wish. This does not mean that you will not teach your own religion, but it does mean that you will not become hateful to those who do not accept what you know to be the truth.

How can you maintain your standards of belief in the Church of Jesus Christ of Latter-day Saints and still be tolerant of other religions?

Tolerance, then—of ideas, nationality, race, and religion—is essential in a choice land.

Another characteristic of a choice land is equality of right to participate in a gainful occupation. We believe that he who lives in a choice land should have the opportunity of making his own living, both for himself and for those who belong to him. Most countries have a long way to go in order to achieve this characteristic. Unemployment seems to be increasing rather than decreasing. Therefore, in the country in which you live, you should be on the alert to find new work which will employ more people happily.

In some nations, the vocation is learned by a system of apprenticeship. Through this method, young persons study the vocation in the factories with masters of the craft. In some ways this is good. Benjamin Franklin was apprenticed to his older brother so that he might learn the printing business. This he did, and he found it an invaluable trade all his life. Supposing, however, that young Franklin had not wished to follow the profession because he was unsuited to it. He would have been unhappy and would in all probability have proved a poor workman.

In Germany, the apprentice system was in vogue when Karl G. Maeser's father was an artist decorating Dresden china in Neissen, Germany. But young Karl did not wish to follow his father's profession, and his father was wise enough to see that the young boy was more adapted to teaching. He received training in that field, to the glorious end that Dr. Maeser's talent benefited the whole Church.

Nowadays in most countries, young boys and girls are free to choose that which they wish to become. This is a good quality in a choice land, so long as careful consideration has been made of the vocation in the light of the person choosing it, his abilities, and his health, as well as other considerations.

Why is it important that every person have the opportunity for work?

In the choosing of a life work, the builders of the better world must look into the future, feeling carefully, ready to adapt their work to new truths and unforeseen conditions

which may arise as they progress. You girls now should think of all the opportunities that await you, but more than that you must think of the changing conditions and how you may prepare for that change, which is the only constant thing in our world today.

The vocation of home-making will never change. So if you are wise, you will prepare right now that you may become even better wives and mothers than those of the preceding generation.

What studies can you take now which will prepare you for motherhood and wifehood? How can you adjust so that you will be prepared for any new conditions that arise?

Another characteristic of the choice land is the right of free citizenship. Each person has the right—and it is likewise his duty—to vote for the persons who make the laws and execute them. Right now you should be studying your government to learn how the laws are made and upheld. If certain laws need perfecting or repealing, you should be studying them to see how the changes can best be made. Living in a choice land entails responsibilities, which in turn will bring blessings if the responsibilities are accepted.

What things can you do now which will prepare you for citizenship when you are old enough to vote?

In America, a great form of government has been established. Many of your parents and grandparents chose to come to this country because they knew that liberty and freedom, tolerance, and equal opportunities were part of the government ideal. We have been told in the Book of Mormon:

> Behold, this is a choice land, and whatever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. (Ether 2:12.)

Instead of making you girls who live in America feel smug, this promise must constitute a challenge to you. It means that you must indeed live your religion if that promise is to be kept. It means also that you should be loyal to democracy first and foremost, and that you should study current issues in order to prepare yourselves to take an active part in making America a choice land. In your school work, you should be especially eager to learn of the growth of this

democracy. From the mistakes that were made in the past, you should learn to avoid similar errors. By learning about all the various kinds of immigrants who have gone into the making of the United States, you should learn to appreciate the truth that every great area of culture has arisen only after the grouping together of many peoples. You should learn to respect the instruments of our government. Recall what Joseph Smith wrote in the Doctrine and Covenants as a direct revelation from the Lord:

> . . . It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. and C. 101:79-80.)

In the Articles of Faith, Joseph Smith stated in part of article 10, "that Zion will be built upon this [the American] continent." But you and I know that it cannot be built upon this continent unless we do much to make this a choice land. In America, you girls have a rare opportunity to develop something never before in the earth because of the privileges which have been granted to citizens and because of the greater heritage which has accrued from all the nations of the world. We believe that the Garden of Eden was on this continent, and we believe that if we live for it, here in America, the new Jerusalem will be established.

You should resolve that the best you have is none too good to offer your country for its returns of liberty (which has been estimated to cost 32½ cents a year per capita in the United States); of education which gives to each boy and girl in the United States all available knowledge; and of opportunities for recreation and vocations of inestimable worth. You should realize that the greatest glory of free-born people is to transmit that freedom to their descendants. When King George VI was speaking in Canada in 1939, he said, "The task of those today is the development of the heritage already secured by those who went before." Surely you girls will want to insure that same heritage to those who come after. Democracy is something which we know to be especially worth preserving. And it cannot be preserved without work, study, and sacrifice.

If you live in the United States in what ways can you prove your appreciation for the blessings which you enjoy?

Wherever you may live, you should be grateful for your government. This statement is well worth your pondering:

> We believe that governments were instituted of God for the benefit of man; that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.
>
> We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. (D. & C. 134:1, 5.)

Following this advice you Junior girls should be loyal to your governments, but where conditions exist which are not compatible with the principles of the Gospel, you should labor in love and with diligence to correct those conditions.

We must love beauty, justice, and human dignity wherever in all the world they may be found. More than loving them, we are enjoined to seek them, for one of our Articles of Faith says in part: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

We know that all people are entitled to our respect so long as they live righteously. Micah said: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8)

Analyze the quotation from Micah. In what ways can Junior girls correct bad features in their communities?

You Junior girls can resolve that you will struggle with all your boundless energy to make the land in which you live a choice land.

Assignment:

Select one or two girls to retell some New Testament stories, indicative of Christ's service to others, such as His washing of Mary Magdalene's feet, His turning His mother to John's care, the raising of the daughter of Jairus and of Lazarus, the feeding of the multitude.

Suggestions to Leaders for Lesson IV:

Since this is the first lesson, in the main course, the questions in the body of the material will be helpful in leading a discussion in which all the girls are encouraged to participate. The leader will find it advantageous to encourage the backward girl by asking questions which she cannot fail to answer correctly and by holding the forward girls a little bit in check.

Each lesson should be an experience in learning how to speak better. Since this is true the wise leader will encourage the girls to speak in complete sentences and to avoid expressions which betray a lack of consideration for the leader and other members of the class.

In a discussion group, the teacher will need to be sure to reserve a few minutes at the end of the class period in which she makes a summarization to give the girls some positive ideas and conclusions to take away with them.

By reading the speech manual, **Thy Speech Bewrayeth Thee,** Chapter IX, "What of Public Discussion?" the leader will get a good point of view on discussion methods.

Suggestions to the Leaders for Lesson V:

In this lesson, two methods may be used: the discussion method in which all of the girls participate and the story-telling method in which the girls assigned to give stories prepare them carefully so that they can arouse interest in the stories and clinch the point made in the ideal of service which Christ portrayed in His life.

The leader will perhaps wish to suggest methods whereby the stories told will be well told. If she will read in the speech manual, **Thy Speech Bewrayeth Thee,** Chapter X, "Can I Tell A Story?" she will find positive helps in story-telling. If the leader can do so, she will be wise to ask the girls to come to her home or to meet her after Sunday School or Sunday Sacrament meeting so that she can hear the stories before they are told to the entire group.

V

A Choice Girl

(October 21)

YOU always like to feel that you are something special—as you always are something special to some person or persons. Whether you are especially loved among men, you know that you are always something special to your Father in heaven. You know that He is the Father of your spirit and watches eagerly to see that you do everything to keep that spirit not only not worse but you must try to also make it much better than it was when you came to the earth.

You are told that you are choice spirits, for the Lord reserved some of His choicest spirits to come to the earth in the last days. He knew that you would have serious situations to meet, and that you would need courage to meet them. Therefore He reserved you as some of His most valiant spirits to come in these last days so that you would remain steadfast to the true religion which He has revealed again. He also wanted some stalwart persons who would be diligent in teaching the Gospel to the inhabitants of the earth and would also be eager to do the work for those who had not been privileged to hear it while they were on the earth. The Lord has directed you:

> Verily, I say unto you that ye are chosen out of the world to declare my Gospel with the sound of rejoicing, as with the voice of a trump. (D. & C. 29:4.)

And again,

> And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days. (D. & C. 1:4.)

You know that you are a choice girl. How long you remain choice depends entirely upon yourself, for the Lord said:

> For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. (D. & C. 76:111.)

The Savior has pointed out the path for you to take in order to remain choice and win your way again to your eternal home. It rests entirely with you whether you take that path or not. The first step then for you to remain

choice is for you to learn the Savior's plan and live as He would have you.

Each day you are studying, dreaming, talking, listening, developing. You know that there is no sudden change from what you are today and what you were yesterday or what you will be tomorrow. But likewise you know that each day you can do a bit towards extending your own horizons. No matter how long you may live, you will become even more choice than you are now, if you choose wisely.

This ability to change is one of the most hopeful features of your lives. It is only those people who cannot change, who cannot see characteristics that they need to correct or modify who do not remain choice. So long as you live, you should look for ways of improving. This is a part of the glorious principle of free agency which you are so proud belongs to the belief of the Church.

In what ways are you developing yourselves right now? How may you take even greater advantage of your opportunity?

Right now when you think of yourselves as you stand on the threshold of young womanhood, you will want to list the qualities that you wish to develop and others that you wish to eliminate from your characteristics. It might be a wise step to make a check list and keep a day-by-day evaluation as to how you have succeeded, or failed. One young girl, for instance, had the bad habit of biting her nails. She made a monthly calendar and on the days when she succeeded in breaking her pattern, she put a plus. At first she was ashamed of the blank days. But gradually she added plusses on her calendar until, when she had broken the habit, she had a completely full calendar gay with plusses. If it gave her such satisfaction in conquering a bad physical habit, think how much more pleasure it would give her to add a plus every time she had been gracious to everyone whom she met during the day—including members of her own family. Think how much happier it would make you feel each time you could put a plus when you have done something kind for someone else.

Of what value will a check list be for you?

Sometimes you girls look at others in your classes in Church or in school. You think how talented they are and how much more they are able to do than you are. You see that each one of them has a talent that is especially good

and that each one differs somewhat from the other. You sometimes think that you are the only one who has been left without any special gift. But you must realize that you too have a talent—and that it is different from everyone else's. It would have been a very monotonous world if everyone did the same things equally well. The Lord told you that you have a talent, for in the Doctrine and Covenants, He said:

> For all have not every gift given unto him; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby. . . . And all these gifts have come from God, for the benefit of the children of God. (D. & C. 46:11, 12, 26.)

What are your special talents? How can you develop them?

How comforting these verses can be to you when you wonder about your place in the world. They also should be a challenge to you, for the Lord, knowing your talents, has placed you here on earth so that all who come in contact with you will be benefited from that association. It is your opportunity to seek out this talent and develop it to the best of your ability. Your special ability may be a gift of laughter. Think how much happiness you may give, how much sorrow and gloom you can dispel if that is your special talent. This laughter must be of the clean kind that leaves you who laugh and those who listen refreshed and strengthened. Humor may be your special gift—and all of you need to cultivate this humor so that you will be able to enjoy life even in its saddest moments. Cultivate this humor then so that you may bring joy to those whom you meet. Perhaps your ability may be the gift of friendship, which the world of today needs sorely. Maybe your special talent is the ability to understand people. How much this understanding is needed today. Whatever talent lies within each of you, it needs to be discovered and nurtured, for without that nurture it may lie dormant, undeveloped, valueless to yourselves and others. With care, it will mature, and its growth will add beauty for the persons who associate with you, and will provide help, and sustain life among your family and friends.

All of you have certain talents that are alike—and that you need to cultivate equally. One is the talent for faith. Without faith, none of the great accomplishments that you learn about daily could have been completed. The engineer has faith that he can take his train safely to its destination.

The doctor has faith that he can heal people. To you Latter-day Saint girls is given the faith that will help you do incredible things—if you will cling to it.

The talent of cheerfulness and charity and sincerity you all have—and need to cultivate so that they will extend throughout all of your lives to bless you who have them and those who are touched by you.

One of the best ways to feel that you are choice is to see that others have an increasingly high opinion of you. Someone has said that the ability to please others so that you catch your own image as reflected in their happiness is an important part of what is generally called personality. That is also the way that you can know of a surety that you are choice.

This genuine concern for the welfare of others is one of the true marks of a choice spirit. Christ's whole thought while He was on earth was for the good of others. He went about healing the sick, giving sight to the blind, restoring the dead. Surely He must have seen His image reflected in the happiness of those whom He helped. He said, "Whosoever will be great among you, let him be your servant." If you wish then to become the choicest girl that you could possibly become you will wish to think of others first.

Relate some stories from the New Testament proving Christ's consideration for others.

A young Latter-day Saint knew that a friend of his whom we shall call John, wished to go on a mission; he knew also that John could not afford to go. He therefore worked and lent John enough money each month in order that the mission could be filled. The young man who sent his friend on the mission rejoiced that he had been of service. He also lived the Gospel more fully than if he had not been of service to his friend. He learned not to place too much value on money itself, but to value it for what good it can do. Laraine Day, an L. D. S. girl, did this same service for a young man, a friend of hers, who otherwise couldn't have filled a mission.

A young woman who was reared as you in a Latter-day Saint community had this to say:

> . . . I learned . . . how little material values have to do with a happy and successful life. Having been happy with little, I could be happy with much, which is an infinitely harder task. I had experienced poverty without succumbing to it; it held no terrors for me

because I had proved that within myself lay the key to contentment and peace. I had learned that true contentment comes only from adjusting oneself to life, whether rich or poor, and that such adjustment comes from forgetting self in the service of others.[1]

A choice girl will wish to study all things that she may be certain of herself and of her position in the world. In the Doctrine and Covenants, you have been enjoined to study:

> Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms—that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. (D. & C. 88:78, 79, 80.)

And once again, in the same section, Jesus instructed Latter-day Saints:

> Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

Certainly then, you should study your school lessons, if you wish to remain choice. This matter of study is something to consider carefully. It is not a mere memorization of facts, but it is rather a careful weighing of those facts and a relating them to your lives. Unfortunately, the emphasis has sometimes been placed too much on marks received in the studies. Sometimes this desire for good grades has resulted in tragedy. Those who are very serious-minded may become mentally disturbed and sickness may result when the grades received are not so good as the marks desired. Although you should desire to get as good grades as possible, you must remember that the grade itself is not significant. What is important is that you know and apply what you have studied. Another sad thing sometimes occurs when students have not studied so well as they should. They feel that in order to get good grades, they may cheat when the time of examination comes. After all, the only person cheated is the one cheating. And surely a choice girl could not stand to know that she had been dishonest—even if no one else knew it except herself. And remembering

[1] **A Woman's Place,** Hortense Odlum, Scribners.

what you were told in the Doctrine and Covenants, you will know that you are to seek learning, not grades. The Lord told you that you were to seek learning by study and faith. This should be a source of great comfort and strength for you. If you find that study will not open the door of some subject which you are considering, ask your Father in heaven and He will help to open the door of your understanding.

What should be your attitude towards your school work? Why must you strive to obtain knowledge rather than good grades? Why is cheating bad?

In the second part quoted from the Doctrine and Covenants you will observe that the Lord instructed you to study things, "both in heaven and in the earth and under the earth" which includes astronomy, geology, and mineralogy; "things which have been, things which are, things which are abroad," that means history, current events and discoveries, political theories; "the wars and perplexities of the nations, and the judgments which are on the land"—governments and their laws are to be considered; "a knowledge of countries and kingdoms"—you are to study geography and rulers. In short, the Savior has told you to study everything—and why? So that you "may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." If then you study constantly, you will find your life more completely happy, and you will also be able to help others find increased joy.

Why did the Lord wish you to study all things?

While a choice girl will like friends and associates, she will also require time to be alone to build herself. Solitude is important for everyone, and it is especially essential for you girls who are growing so rapidly in understanding and knowledge. You need time to think through certain ideas and make them your own. You need time to think about your ideals and standards and assure yourself that you are staunch in them. You need time to crystallize your beliefs concerning the Church and yourself in relation to it. Therefore, you will try to have a few minutes each day for solitude so that you can really fit yourself into your maturing world. To believe that solitude is necessary is often easier than to achieve it. Today the radio, the telephone, the street

cars, the automobile have contrived to throw you almost constantly into crowded conditions. Even if you girls have to arise ten minutes before you need to in order to get to school on time, you will find that the ten minutes of solitude will help you yourself.

This period of solitude will bring you closer in touch with the fundamentals which we need in the world today. In **There Shall Be No Night,** Robert Sherwood, the author, has his main character say,

> We have counted too heavily upon pills and serums to protect us from our enemies, just as we count too heavily upon vast systems of concrete fortifications and big navies to guard our frontiers. Of what avail are these artificial protections if each man lacks the power of resistance within himself?*

In **Moment in Peking,** Dr. Lin Yutang has an almost identical thought in different words:

> Luck . . . was not something that happened to a man from the outside, but was within him. To enjoy any form of luck or earthly happiness, a man has to have the character to enjoy and keep it.[1]

Later in the same book, this statement appears,

> There was no catastrophe so great that the spirit could not rise above it and, out of its very magnitude, transform it into something great and glorious.[2]

So important did Richard Byrd feel the necessity for solitude that he made a trip to Advance Base in Little America. He said,

> Now, I wanted something more than just privacy in the geographical sense. I wanted to sink roots into some replenishing philosophy.[3]

You won't need to go to the South Pole to get your replenishment, but you girls need time for solitude right now to build this internal something which will hold you firm, no matter what happens in this unpredictable world of ours. Through it you can be sure that you will learn to be happy and enjoy life in spite of any and all circumstances that may arise.

Closely related to this subject of solitude, is the matter of being able to entertain yourselves. You girls should be able to amuse yourselves creatively. The girl who rushes

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*__There Shall Be No Night__, Robert Sherwood, Charles Scribner's Sons.

[1]__Moment in Peking__—Lin Yutang, John Day Company.

[2]__Ibid.__

[3]__Alone__—Richard Byrd, G. P. Putnam's Sons.

to the movies whenever she happens to be alone is not building herself as she could be. Movies are good at times—when they portray wholesome themes and are well acted. The choice girl will wish to develop into something other than a perennial movie-goer. In order to amuse herself, a girl will wish to choose some recreation which she will wish to recall with pleasure and satisfaction, the day after.

Name some good movies. Why were they good? Why shouldn't you go constantly to the movies?

One good way of amusing yourself will be in the reading of good books. But you must recall what Brigham Young said,

> We are in a great school, and we should be diligent to learn, and continue to store up the knowledge of heaven and of earth, and read good books, although I cannot say that I would recommend the reading of all books, for it is not all books which are good. Read good books, and extract from them wisdom and understanding as much as you possibly can, aided by the Spirit of God. (**Discourses of Brigham Young**, 12:12, 4)

Today so many books are published that it is difficult to keep up even a speaking acquaintance with the titles of them all. In the United States alone, there are over thirty books published each day of the year. Many of these books are not worth publishing, let alone reading. Unfortunately, they are sometimes thrown on the market without any consideration for the mental and moral health of the public. Where you are safeguarded from buying spoiled foodstuffs, you have no protection from rotten books. If you wish to preserve your right to be called a choice girl, you should avoid the bad books in the same way that you would avoid a contagious disease. By exposing yourself to the salacious and harmful things in books, you cannot escape a certain amount of contamination. One young woman, for example, said that she had been reading a best seller which was filled with all kinds of profanity. Shortly after she had read it, she was walking down a road where some boys had made a slide. One of them ran into her. Without stopping to think, she began to swear at him. She said she realized then that the words she had read must have been fermenting in her mind until she said them aloud. She also said that from now on she is going to be much more careful of the books she reads.

Why should you exercise care in the books you read?

Today this matter of profanity has increased until we hear comment on it from radio commentators. A choice girl will refrain from indulging in this coarse habit. She will wish to preserve her femininity. Nothing cheapens a girl in other people's estimation quite so much as to hear profane words issuing from her mouth. Swearing is frequently the outgrowth of a failure to hold one's temper. A choice girl has control over herself at all times.

While you are young, you should learn to guard yourself so that you will not say or do things in anger which you will regret later. One family has a way of handling this temper situation. If a member has become particularly exasperating, the others will say, "Now, we'll give you ten minutes, then beware." Usually by the time the ten minutes has expired, all members have adjusted, and there's no need to "break loose."

How do you feel about swearing? Why should you learn to control your temper?

Some clever person made an estimate of what a hundred and fifty pound man was worth "on the hoof"—and all it amounted to was ninety-eight cents! He has in his body:

lime enough to whitewash one chicken coop
potassium enough to explode one toy cannon
magnesia enough for one dose
phosphorus enough for 2,000 matches
iron enough for one eightpenny nail
sugar enough to fill one shaker
fat enough for seven bars of soap

Financially, you girls wouldn't be much of an asset, if you did not remember that you are children of God, with infinite possibilities in you which will enable you to become even as He is.

Remembering this, you will strive to do your best to qualify in every detail to remain a choice spirit. With your diligent effort, you will have faith that all will come out for the best. You will learn to put your trust in God. One great man said, "Tomorrow is in God's hands, in whose better could it be?" If each day you concentrate on doing your best, your future will be a glorious one.

Suggestions to the Leader for Lesson VIII:

In this lesson, a brief lecture could be used to advantage on that part which deals with the vitamins. It the high school in your community has charts, you might be able to borrow them, or invite the teacher to come in for a twenty-minute lecture. It will be inadvisable for the most part to turn the full time over for a lecture, since the girls will get much more from a discussion of some of the other phases of this lesson. Encourage the girls to respond to the question of rest—and then as leader build them to a full understanding of the need for it.

VI

My Story—Today

(October 28)

To the Leader:

THIS lesson can be best motivated by actually having some books there for the girls to see. As leader you might bring your own or have those who started them last year bring theirs.

If your girls are second year Juniors and they began their books last year you will want to spend the time checking on progress and encouraging the girls rather than in explaining the plan. If they are a new group, you will want to be sure they understand the suggested plan and also the ways they can vary it and use their own initiative and originality. If you have a mixed group the second year girls can help you with the explanation and use their books as illustrations.

Select from this outline the questions and topics of most interest to your group and add others.

The purpose of this lesson is to help the girls plan for the sections of their book about their own lives and the experiences they are having now.

Some Suggestions For Beginning This Discussion:

We have already spent one evening talking about the Junior Project—**My Story—Lest I Forget.** You remember we talked about stories from the lives of our parents and grandparents that would capture for us some of the experiences from the past that are important to us in our own lives. We suggested that those stories might be put in one section.

Tonight let us see what we should like to put in our books about ourselves and the here and now.

It will help us decide about our own books if we see some that others have made. (Let those who have brought their books show them to the group.)

Unless we have some organization for our book we can't go on adding to it for years and years; we shall be apt to fill it up in a hurry with a hodge podge of things and

some day some of them won't seem very valuable to us. Under the old plan the Junior girls made a book, **My Story —Lest I Forget,** and then later as Gleaners they started a separate book called **Treasures of Truth.** Now, however, these two books have been combined into one with some divisions that we start now and other divisions that we shall add later. If you want to get a durable leather cover and some printed division sheets you can buy them from the Young Women's Office, Bishop's Building, Salt Lake City, for $2.00. It might be less expensive though, and more fun if you make your own cover and division pages.

The most important thing for us to do is to make a good plan for our books before we go very far with collecting material. We aren't in any hurry to get our books done. We want to start them so well and so beautifully that we can go on adding to them all through the years we are Gleaner girls and even after that. Many people who started their books as Juniors or Gleaners and are now grown up and have families of their own, are still adding to them. Sometimes they extend into several volumes.

The plan offered by the General Junior committee is merely a suggestion, so you'll have a few ideas to begin working on. They suggest that we first decide what sections we want in our books. They have had division sheets made for the following:

My Story—Lest I Forget.

1. My Kin.
2. My Friends.
3. My Hobbies.
4. Days of Remembrance.

Treasures of Truth.

5. My Inspiration.
6. Sacred To Me.
7. Family of Mine.
8. New Horizons.

If you do not want to buy the leather cover but would like the division pages and the pedigree and picture chart you can buy these for 40c. (It would be helpful if the leader had a set to show the girls.)

We think of each division as one chapter and make up our books with plenty of blank paper in each section. Then we work on the book as a whole and whenever we have something important enough to have a place in our book we put it in the appropriate section.

My Story—Lest I Forget

Some Questions and Topics to Talk About:

Since the first half of our book is called **My Story—Lest I Forget,** some girls have used the title page as a division sheet and followed that with the written story of their own life and illustrated it with baby pictures and souvenirs of their childhood. This can be quite brief or rather in detail. You can write it yourself or you might have your mother or someone else write it.

One Junior girl wrote her history in story form and started it as follows:

I expect my life story should begin at the beginning. Naturally I don't remember much about the begininng but I've been told that I was pretty weak and tiny and my parents were afraid that it might also be the end. I arrived on a cold, blizzardy night in February. My parents were living ten miles out of town on a ranch and had no telephone. We had a model T Ford that was temperamental and wouldn't always start in cold weather. My father told me once how he ran a race with the stork that night when he went to the nearest telephone to call a doctor and then went to get one of our neighbors who had offered to come and be a nurse. I had plenty of loving care, though, and soon developed into a healthy husky youngster as my first baby picture shows.

Another girl chose a simpler form and merely listed dates and important events. Hers began like this:

June 6, 1923—I was born in Ogden, Utah.
April 4, 1924—I first walked alone.
December 7, 1926—Eldon, my brother, was born.
September 5, 1929—Started to school—Miss Elva F..... was my first teacher.
May 20, 1930—We moved to Salt Lake City.

Still another Junior girl wrote only a brief explanation under pictures and souvenirs. For example:

This is the house where I was born.
A picture of mother and father, the year I was born.
A piece of the hand-made lace from the dress I wore when I was named.

What are some other plans you could use for writing your own story?

Have you ever kept a diary? Do you still have it?

What pictures or souvenirs do you have from your baby days?

What are some of the very first things you remember.

My Friends

The second section suggested by the general committee is called "My Friends."

What are some ways we could develop this section?

You probably have girl friends; boy friends; grown up friends such as teachers, uncles and aunts, neighbors, etc.; and some very young friends. Will you want something in your book to help you remember all of these people?

Could you get snap shots of your closest friends?

Would you like pictures of class groups in this section?

Would you like this to be an autograph section where you have your friends write messages to you?

Or would you like this to be an honor roll idea where you write the names and a tribute to the people who contribute the most happiness to your life each year.

What other ideas do you have?

My Hobbies

The next suggested section is "My Hobbies."

Some hobbies like cooking, sports, or hand crafts are not the type that can be pasted into a book. You might, however, have prize ribbons, pictures, certificates of award, etc., which you would like to keep in your book. Other hobbies like collecting poetry, or collecting prints of famous paintings would fit into the book itself. On the other hand making this book may become a new and fascinating hobby.

What are your favorite hobbies?

What would you like to do about your hobbies in your book?

Days of Remembrance

"Days of Remembrance" is the suggested title of a section for which you'll all enjoy collecting. This is the place for special valentines, dance programs, graduation certificates, and all the souvenirs we keep to remind us of red letter days in our lives.

For instance, do you remember that time you went up into the canyon for an Easter hike on Saturday? You went farther than your mother said you should and got off the trail and had to cross the stream at a deeper place, on the way back. And you fell in and the other girls got pretty scared before you scrambled out again. You did get out all right and came all the way home in wet clothes. You didn't even catch cold, even though your mother was afraid you'd get pneumonia, and you thought you were lucky but it was probably because mother had you take a hot bath and hop into bed. How could you ever forget it! But any way you kept your fancy paper napkin as a reminder. Well, paste it in your book and keep it. Maybe some day it will help you to remember at just the right time to be more understanding of some of your own daughter's pranks.

And then you remember that aching, tragic day when your girl chum's mother died. Even though it still hurts to think about it and the days that followed and the funeral, there was something so sweet and beautiful and sacred about the experience that you never want to forget it. The memory of that day will give you strength to meet death more courageously when it comes into your own family, so put that rose you pressed into your book too. It will also help you to remember thoughtful little things to do for that friend who still feels awfully alone and lonesome part of the time.

Then remember that thrilling trip to Salt Lake when you were a Bee-Hive Girl and you went to be baptized for the dead. That was another kind of beautiful experience. And you decided that some day when you are married you are going back to that magnificent temple. Just being on the grounds made you feel inspired and determined to be a lovely Latter-day Saint girl. You brought home one of the little pictures of the temple they give tourists. Put that in your book too. It may help you to keep those good resolutions.

What about your first written invitation to a party, your first letter from a pretty special boy friend, the program from your first prom, pressed flowers from your first corsage, or the ribbon from your first box of candy?

What other suggestions have you for this section?

What souvenirs have you been keeping that would fit in here?

Be sure you only keep things that are really important.

It would be easy to fill this section with trivial things that won't mean much to you later.

Some Suggestions of Things to Do:

Gather together as many souvenirs as possible of your early life.

Write your own life history, or if you have already started it bring it up to date. See if your English teacher will let you use this for one of your themes.

Make a tentative plan for your book or if you have already started your book go through it carefully to see if you want to add new sections or make changes in your plan.

VII

Membership and Talent Program

(November 4)

THAT the Junior department of the M. I. A. may more fully serve its purpose in the lives of our Latter-day Saint girls, we enter the new Mutual year with a more purposeful determination to enroll every girl of Junior age in our department.

The new membership plan suggests that each girl in the ward of Junior age receive a warm hearty personal invitation to participate actively in the class program. At the first department meeting held September 23, membership committees of the girls should be appointed to co-operate with the class leaders in carefully searching for all new girls who are not yet acquainted in the ward and others who have not been attending regularly. Department leaders will have access to ward records for much helpful data concerning the girls who are of Junior age.

With six weeks of intensive co-operation toward 100% membership, all girls should be ready by November 4, for the presentation of the following membership program.

THE JUNIOR BOUQUET
A Membership Suggestion

This Junior ceremony is offered to leaders to assist them in gaining and keeping 100 per cent enrollment. It should seem beautiful and important enough to both leaders and girls to put a little time and effort into its preparation, but it need not be, in any way, an expense if careful plans are laid. In many localities, lovely roses grow in home gardens until late fall and since each girl needs but one blossom, she will, undoubtedly, be willing to make a little special effort to obtain her representative rose. In sections where only early June roses are to be had, it may be worth while to complete the membership work early and gather the Junior bouquet in preparation for the summer program.

It is also recommended that this ceremony be kept simple and informal. It might take place at a little class

party at the home of either the Junior leader or one of the girls, if facilities are not adequate in the regular class room. It should be fresh and impressive—designed to make girls proud to become a part of the Junior group—to encourage them to be loyal and helpful to each other. It should also be a source of joy and pride to their leaders.

The Plan:

When every possible Latter-day Saint girl of Junior age is enrolled in the M. I. A. of the ward, the leader asks each girl (both new and second year members) to bring one rose which she feels truly represents her—symbolizing her hopes and ideals. When the girls are all assembled with their roses, the leader places a vase or basket on a table and each girl in turn places her rose in the receptacle and tells in a few words why she has chosen her particular color or type. Girls should be encouraged to be individual in both choice of rose and expression of ideals. When all roses have been placed in vase or basket, the leader presents the bouquet to the ward president, who has previously been invited to be present. She also makes a short presentation speech, to which the ward president will reply.

Examples of Junior Girl's Talk:

1. I bring this white rose for the Junior bouquet because, to me, it symbolizes purity and beauty, two qualities I desire to keep forever that I may contribute fragrance and joy to the lives of those I love. In becoming part of the Junior bouquet, I wish my rose truly to stand for me—side by side with other roses contributing sweetness and charm to the entire group.

2. My symbolical rose is yellow—a color I love for its sunny glow. I hope to put into my own life the comforting sweetness of its velvety texture, the clear, light-giving quality of its color, and the generous depth of its unfolding heart. May it be a lovely part of the Junior bouquet.

3. Here is my rose—a warm pink—which to me symbolizes my enthusiasm for life and love of friends. May I be as worthy of my part in the happy, active, Junior group as this perfect blossom is of its place in the Junior bouquet.

Example of Leader's Presentation to Ward President:

Sister (name of ward president), the Junior group of young women of our ward Mutual, want you to have this bouquet as an expression of their unity and loyalty. Each rose symbolizes an individual girl and

has been chosen with care to express her own hopes. When you take it home, you will carry, not merely a bouquet of vari-colored roses, but the heart of Junior womanhood, unfolding its fresh fragrance in the warm affection of mutual friendship glowing with enthusiasm, steadfast in loyalty to ideals, joyous, and eager to contribute in every possible way. We have placed it in this vase (or basket) to indicate our "oneness." Our numbers are complete—every possible girl of Junior age is now enrolled in our M. I. A.

THE BIG "J"
A Membership Suggestion

In order to make the new and younger girls feel welcome, many Junior groups are banding together, having a party or a cake or candy sale and thus procuring the necessary funds to buy every new girl her Junior pin.

Each of the second year girls is encourageed to select one (or more) of the incoming girls as her special "charge," to be a "big sister" to her, making her feel welcome and part of the group, learning her talents and special aptitudes and seeing that she has an opportunity to use them in the Junior association. Early in the year, when membership drives are completed and the pins all purchased, each of the second year girls should be given the privilege of presenting her particular first year girl or girls with their pins. This ceremony should be part of a social occasion or might precede or follow the regular Mutual service. Each girl should originate her own little speech of presentation but a few are offered here as suggestions:

Mary Jane, I have been given the privilege of presenting you with this Junior pin and welcoming you into our group. The "J" stands for Joy as well as Junior and truly represents the spirit of our association. I hope that you will let me help you in every possible way to enjoy our work and our play.

Betty, I have the honor of welcoming you into our class and giving you your Junior pin. We love our group and are delighted to have you as a part of it. Will you consider us second years girls, as your "big sisters"—anxious to help you in every possible way, eager for your success and happiness.

Alice, it makes me so happy to have you a member of our Junior group. I want to help you have a lovely time and we give you your Junior pin as a token of our delight in having you one of us.

Following the membership presentation it is desired that all girls including the new members participate in the Junior Talent Night. Where class officers have been appointed, they will find the preparation of this program a

delightful means of developing their initiative in leadership. Committees should have been previously appointed to scout for latent talent among old and new members. It is surprising the variety of talents lying dormant in every ward, for want of discovery. Girls should be given ample time to prepare for their participation in this event.

This program affords an excellent opportunity for uniting the group in a community sing of our Junior songs. Where particular talents have been discovered in other activities such as reading, stories, one act plays, instrumental and vocal selections, or dancing, they may be very profitably incorporated into the evening's entertainment. This entire program should be an expression of the girls' own talents, with a joyous friendly atmosphere prevailing, which we trust will carry forward throughout the year.

VIII

The Girl Who Chooses

(November 11)

THE girl who is pointed out as someone especially worth knowing is most frequently the one who has chosen to do the things that set her apart and make her stand out as one to be chosen.

You girls who are growing up sometimes feel shy and self-conscious because you don't know quite how to act on all occasions. You feel uneasy around persons whom you don't know very well. You don't need to worry too much about this shyness. Some very great people have suffered along with you because of it. Helen Hayes, who has made an enviable name for herself in the American theatre, was woefully timid and self-conscious, and still feels as if her breath had been whisked out of her when she has to meet new people. She feared that she could not succeed in drama since she is small and because of this handicap had been told by producers that she couldn't take the desired roles. However, she wanted to be an actress, and she labored day and night so that she might become a good one. Finally because she chose to work, she was chosen to take the lead in many plays. To a large extent she overcame her shyness and self-consciousness through her diligent work in the profession she wished to follow.

As a child, Eleanor Roosevelt was shy, more especially so since her own lack of comeliness contrasted with her mother's beauty. Instead, however, of letting this shyness and lack of good looks discourage her, she decided to make a place for herself. She cultivated an interest in everyone whom she met. She went out of her way to do things for those who needed help. Twice in recent years she has been publicly honored for her humanitarian qualities. Today she has achieved the rare ability to make those whom she meets feel perfectly at home. She has both poise and its companion quality, graciousness.

Some girls are unwise enough to try to make themselves appear at ease before people whom they meet, by giggling constantly, laughing loudly, or talking at the tops of their

voices. Instead they should forget themselves and their embarrassment in doing the things that they can do well. Each girl should learn to do some one thing better than some of the other girls. It might be that she could make better cake or candy or muffins than some of her friends. She could invite her crowd to her home and make the specialty. In passing it around to her guests, she will forget her self-consciousness and will be natural. In thinking of the other persons, she will regain her feeling of importance. Frances Alda prided herself fully as much on her cooking as she did on her singing.

Timidity seems to be the natural heritage of all who live. So when you girls feel that you would rather not mingle with people whom you don't know very well, fight against that feeling, knowing that probably the very persons you are going to meet feel as you do. In fact, when you feel most timid, you should go out of your way to make some new acquaintance. There are some very definite things that you can do which will help you appear at ease in groups. You can study the interests of the members of your group and ask them questions about the things they like to do. You can train yourselves to be good listeners. One man said that the one thing he desired most in his women friends was an ability to listen.

But the thing to remember constantly is that you are not alone in feeling timid and unsure of yourselves. It is only by training that most people have been better able to conquer this natural tendency. Deep in their hearts, no matter how courageous they may seem, they have a little feeling of inadequacy, of wondering whether they are really succeeding as they wish.

Why is it unwise to try to appear at ease by giggling or laughing loudly? How can you overcome timidity?

One of the first things that a girl who is chosen will choose for herself is health. No matter what you may do in life, health is extremely important. Some people manage to get along all right even when they suffer ill health, but they could undoubtedly have done better if their health had been good. If you work in an office, if you teach school, if you marry, health is fundamentally important in determining the happiness and success you will have. Good health affects both the disposition and the financial well-being of a person.

Doctor bills accumulate when ill health strikes. Someone who isn't well isn't ordinarily so cheerful as she would otherwise be. Little things will get on her nerves, and she will frequently become a nagger, a scolder, or a quarreler.

You Junior girls can do much in making your health what it should be. Even those who are unfortunate in having been born with weak or crippled bodies can do much to develop them. Annette Kellerman was a frail, crippled child, who took up swimming to develop her body. Those who didn't know her story recognized her in her later life as an outstanding example of physical development. A few years ago a Latter-day Saint woman was told that she had only a short time to live because of lung trouble that she had developed. The doctors told her that if she wished to end her life happily, she should get out into the open air. She began to work in her garden and made it so very beautiful that people in her neighborhood began to marvel at what she accomplished. They asked her advice and begged her to help them with their gardens. Not only is she very much alive today, but she has also built a very substantial, satisfying business, which is operating to her own health and financial success and to the happiness of both her friends and herself.

Why is health important?

Can you give any examples of persons who have won their way to health?

In order to build good health, there are several factors which you should consider: food, rest, fresh air, exercise. If you are to build and preserve your health, you must eat the right kind of food. With the rapid advancement of medicine and science, we have learned much about the requirements of the body. Latter-day Saints should feel very proud and happy that the Lord Himself revealed certain fundamental principles concerning the choosing of foods. He told us in our Word of Wisdom that we should refrain from hot drinks and tobacco and liquor. Medical science has laggardly come to this belief. It seems truly remarkable that today, one hundred and eight years after the revelation, scientists are beginning to learn the reasons why the Lord told us to abstain from certain substances and to use others. Because the phase of tea and coffee, tobacco and liquor is so important we are going to devote an evening to its discussion the next class night.

Tonight the time will be spent with what the Word of Wisdom tells us we should eat. In that glorious revelation this statement appears:

. . . All wholesome herbs God hath ordained for the constitution, nature, and use of man—every herb in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly. . . All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground. (**Doctrine and Covenants** 89:10, 11, 12, 16)

Today chemists have found that Vitamins A, B, C, D, E, and others are essential for the upbuilding of a healthy body. Each of these vitamins has its special virtues which when taken into the body do two things: first, prevent certain unhealthful conditions from developing, and second, increase bodily vigor. For instance, Vitamin A—which promotes growth and maintains the nerve tissues, and protects against infections of the respiratory tract—is found in cod liver oil, butter, cheese, cream, egg yolk, liver, apricots, carrots, lettuce, peas, spinach, bananas, cantaloupe, oranges, peaches, pineapple, prunes. Vitamin B and thiamin, which has been classified as B_1—which protects from beriberi, promotes tonicity of the digestive tract, and promotes growth by stimulating metabolic processes—is found in wheat germ, beans, whole cereal grains, nuts, apples, dates, grapefruit, lemons, oranges, peaches, strawberries, eggs, liver, milk, raw oysters. So important is thiamin in the diet, that the United States government is insisting that flour, from which some of this important vitamin has been removed in the processing, have it added to the flour before it is sold or bread is made from it.

Vitamin C—essential for the formation of normal bone and tooth formation—is found most abundantly in raw vegetables, such as cabbage, parsley, watercress, and also in spinach, peppers, both green and red, in celery, onions, rhubarb, tomatoes, and turnips. Vitamin D—which regulates the absorption and metabolism of the bone-forming elements, calcium and phosphorus, and also the mineral metabolism of the bones and teeth—is found most abundantly in irradiated yeast, liver oils of the cod, halibut, in the yolks of eggs, salmon, and in irradiated milk.

Your school text books will have further charts and explanations of these and other vitamins, which you should

know. You will also find it very much worth your while to obtain a copy of **A Modern Interpretation of the Word of Wisdom,** by Dr. and Mrs. John A. Widtsoe, and study it in the light of modern scientific learning and our Word of Wisdom. Since this was widely used in the Priesthood quorums in 1939, it should be readily available.

How can you assure yourselves of the necessary vitamins?

Unfortunately some girls nowadays feel that a chocolate bar is all that they need to keep their health. By studying Dr. and Mrs. Widtsoe's book and good dietary lists, you will see that there is much more to eating than the mere gobbling down of a mouthful or two and rushing away to school, and furthermore, that eating is necessary! Eating means that you take into the body those things which will assure you a long, healthy life—which in turn will do much to assure your happiness. You Junior girls especially need to have this brought to your attention, for you are always in a rush and sometimes when your mothers ask that you eat your vegetables or fruit or cereals, you feel that they are entirely too insistent.

How can you exercise more care in eating?

You girls need also much, much fresh air. You undoubtedly do go about a great deal and find that you get a vast amount of pleasure from being out in the open. But nowadays with street cars and automobiles so easily available, perhaps you don't walk quite so much as you should. The English people have laughed at the Americans, for they say that Americans don't know how to walk for the fun of walking. The only time Americans walk, they say, is when they have a definite place to go and a definite time to be at the certain place. Now anyone knows that the proper way to walk is simply to start out without any idea of where you are going and having all the available time to get there!

Many of you girls like to be out in the fresh air in the summer time, when sunburns are popular, but you hesitate about fresh air in the winter. It is equally important that your lungs be filled with good, clean air in the winter. Try lowering your windows fully. This will assure your lungs their needed quota at night when sleep is knitting your bodies together again. If you do this, you will be delighted to notice the increased vigor of your bodies and the better

tone of your skin. You will also be able to rest better, and as a result you will have the necessary verve to attract other people to you.

How do you assure yourselves of the necessary fresh air?

Girls who wish to attract others will find that exercise helps materially. Swimming, skiing, skating, tennis, badminton, dancing, are all good sports, provided always that they are entered into wisely. Certain activities which are good in themselves may become destructive to the body if they are over indulged in, or if they are followed to the exclusion of other activities. All physical activities must be participated in wisely enough that the body has sufficient time to permit the body tissues to restore themselves.

Why can dancing be harmful if indulged in too much?
What sports can you follow during the summer? During the winter?

One factor for attractiveness which is hard for you girls to accept is the matter of getting sufficient rest. You never want to go to bed. And you also find it increasingly difficult to arise in the morning when you have been up late the night before. You must learn that when your parents want you to go to bed early and insist that you have only certain nights for going out, they are doing it for your own good. They are trying to safeguard your health so that you may have a longer life of joy. Getting sufficient rest is one way of helping insure your having sufficient vitality to be interesting. The girl who is always tired can be sure that sooner or later she will be left with too much time for rest. You will be wiser to get sufficient rest to be alert when you are permitted to go out.

One daughter felt that her parents were "mean" when they wouldn't let her go out more than two evenings a week. She was rebellious and angry. They wisely told her that they wanted her to be popular, but that if she made herself too easily available, she would make herself more common and would not be quite so desirable. You girls can be sure that the young men will respect you more when they know that your parents value you highly.

How much rest do you need each week? How many nights a week should you go out?

Right now your bodies are preparing themselves to carry you into a fine adulthood if you give them the right kind of care. Have you stopped to think of the marvelous make-up of your body? A noted philosopher wrote:

> Why do we despise the body, when the flesh itself shows such intelligence? After all, we are endowed with a body, which is a self-nourishing, self-regulating, self-repairing, self-starting, and self-reproducing machine, installed at birth and lasting like a good grandfather clock for three-quarters of a century, requiring very little attention.[1]

When you don't give it a chance to rebuild itself, you show your lack of respect for your body.

Do you realize what your body does for you every twenty-four hours? Here are some of the things in black and white:

Your heart beats 103,680 times; blood travels 168,000 miles; you breathe 23,040 times; you inhale 438 cubic feet of air; you eat 3¼ pounds of food and drink 2.9 pints of liquid; you lose in weight 7.8 pounds of waste; you perspire 1.43 pints; you give off in heat 85.6 degrees Fahrenheit; you generate in energy 450 foot tons; you move 750 major muscles; your nails grow .000046 of an inch and your hair, .01714; and you exercise seven million brain cells.

Knowing what a wonderful mechanism your body is, you should be eager to cooperate to help it give you the best of service during all the years of your life. Proper food, sufficient rest, fresh air, and proper exercise will help your body perform its functions satisfactorily.

When the Lord made the world, after He had created the sun, moon, and stars, the animals, He created man:

> And God said, Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.

Since you are made in His image, you should try to keep your bodies as nearly perfect as you can. This you can do by observing the laws of health as discovered by scientific men and as revealed by an all-wise Father.

In what additional ways can you show your appreciation for having been made in your Eternal Father's image?

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[1] **The Importance of Living**, Lin Yutang, John Day Company.

Assignment:

Have one of the girls read for a report during the next lesson the article on "Biochemistry and Alcoholic Recreation," **The Improvement Era**, April, 1941, page 210.

Suggestions to the Leader for Lesson IX:

Using the blackboard, the leader can encourage the group to list reasons that are given for smoking and drinking and the reasons against indulging these things. Encourage the girls to talk freely on this vital subject. Also help the girl who has been assigned the article on "Biochemistry and Alcholoic Recreation," so that she may give a well-prepared report.

If the teacher has time, she could help the girls form a panel for the discussion of this part of the Word of Wisdom. She or some other qualified adult should be the chairman of the group in order to guide the discussion and to make effective introduction and summary.

No set speeches should be delivered in a panel, but the six or eight members should feel free to enter into the discussion as they desire. By listing three or four points for discussion before the participants begin their preparation, the chairman can point the way for wise study. In addition, the leader should offer some helpful reading material, such as magazine articles, chapters in books, where the girls may go to read concerning the subject of tobacco, liquor, tea, and coffee.

IX

Choosing To Do Right

(November 18)

IN the previous lesson, you discussed the positive factors in the Word of Wisdom, now you will wish to consider those things which the Lord has revealed you should not touch. Listen to what He said:

Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving you this word of wisdom by revelation—That inasmuch as any man drinketh strong drink among you, behold it is not good, neither meet in the sight of your father; and again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again hot drinks are not for the body or the belly. (D. and C. 89:3-5, 7-9)

You perhaps have not stopped to think of the first words in that quotation, "Given for a principle with promise." You are always begging your parents to promise you something—and here the Lord has promised you something which will bring you everlasting joy, if only you will obey it. In the last part of Section 89, He states further:

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them. (D. and C. 89)

Keeping the Word of Wisdom from both points of view should then be of great worth to you girls. In addition to the health that you are promised, you are also promised that your minds will be quickened, and that you may find new treasures which have heretofore not been discovered. But in order to attain these promises, you must recall this year's M. I. A. theme: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. and C., 82:10.)

All of you girls know that coffee is bad for you because it contains the poison drug caffeine which leads to disease and to degeneration of the vital structure of every part of the body that is necessary to health and life. Although it has been evidenced that work may be done more easily under the influence of caffeine, it has likewise been proved that an increased fatigue follows. The cells of the body therefore do more work at the time than they ordinarily would do, but after the caffeine has worn off, the cells are exhausted and their permanent energy is decreased.

Coffee is bad on the heart and causes permanent disorder of the nervous system. Caffeine tends to increase blood pressure. Doctors have observed that the disuse of coffee for even a short period of time will bring extra high blood pressure down from twenty to forty points.

In addition, coffee tends to injure the liver because it destroys the glycogenic function of that organ. This function of the liver means its natural function of changing the digested starches and sugars of carbohydrate foods into glycogen, or liver sugar, that can be stored in the body until it is needed. When this process does not occur properly, the glucose enters the blood, and diabetic symptoms may appear.

Tea also comes in for condemnation. The tannic acid of tea may cause indigestion since it separates the pepsin which helps the digestion of the food. Research has found that tea destroys the action of the saliva and prevents the digestion of carbohydrate foods in the stomach.

Doctors warn that the temporary good feelings that arise after drinking tea and coffee are not true indicators of what harms result from indulging these habits. Tea and coffee over-stimulate the fatigue centers of the nervous system which eventually is run down because of the inability of the person to know when he needs rest. Therefore, a lowered state of health for the entire body results from drinking tea and coffee.

What are the ill effects of drinking tea and coffee? Why is there an illusion of added energy after drinking these beverages?

Ordinarily you do things that bring you satisfaction. Consider the results from smoking and drinking. Certainly if you indulge you will agree that they do not bring satisfaction to you. In the first place, you have an uncomfortable

knowledge that you are doing something that is contrary to the word of the Lord. You feel either ill at ease or defiant. Neither of these emotions is a satisfying one. If you feel ill at ease, you sneak around in places where you hope that people whom you admire won't see you, and you feel a measure of disgust with yourself because of the places where you must go and the secretive ways in which you smoke and drink. If, on the other hand, you are defiant, you sit in public and flaunt your weaknesses. But, all the while, you know that your defiance is a confession of your feeling that the things you are doing is wrong.

In spite of feeling uncomfortable when you smoke and drink, you sometimes think it is the smart thing to do. You are not practicing free agency when you do something merely because a certain number of people state that it's all the rage to smoke. In the clothes you wear, you don't want to mimic others. In fact, you are frequently angry when you learn that another store has sold a dress which is the same as yours. Why then in the matter of smoking should you consider it the smart thing to be like others?

In spite of the fact that many people say that they are going to smoke and drink because everybody's doing it, there are certain folk who are courageous enough to stand out from the crowd and refuse to smoke or drink. They realize that it is harmful to them, and they furthermore stamp it as a silly procedure.

Dr. Lin Yutang, a Chinese philosopher, has this to say:

> . . . I always come home a mental wreck from cocktail parties, at which one attains the maximum physical movement with the minimum mental activity. A cocktail party is a place where you talk to a person you do not know about a subject you have no interest in. It is like taking ten wrong trains and coming back ten times from Manhattan Transfer, finally landing in Pennsylvania Station after an hour of completely wasted, purposeless activity.[1]

One young woman was in a crowd who didn't believe as she did. They ordered their cocktails, and she ordered tomato juice. They expressed surprise, and she answered, "Yes, that's a Mormon cocktail." You too could find clever ways of turning down a drink which you know is not good for you.

Another young woman found herself in a crowd when

[1]**With Love and Irony**, Lin Yutang, The John Day Company.

drinks and cigarettes were passed around rather often. She turned them down each time. One of the young men commented on it. She said, "You know the Catholics don't eat meat on Friday; the Jews don't eat pork. Latter-day Saints don't smoke and drink." The rest of the group who hadn't known anything about the Word of Wisdom immediately began to question her concerning it. Nearly all of them there commented on tobacco and liquor and said it wasn't good for them but that they thought they had to do it because the rest did. After her stand, some of the rest joined her and said that they only needed someone to point out to them the foolishness of their actions.

In order to establish your peace of mind, you will wish to keep the Word of Wisdom—and you will find that others will respect you, and what is more you will respect yourself.

What are the promises made if you keep the Word of Wisdom? What methods can you use to refuse tobacco and liquor?

Perhaps, however, you are not quite sure that you know why you should obey the Word of Wisdom. You are right in not following doctrines blindly when there is a way that you can prove to yourself the reason for the doctrine. There are times when you cannot prove things to your own satisfaction. Your greatest joy will come then in following implicitly words of command from your Father in heaven and from the leaders of your Church. Eventually, you will reach a time when the understanding will be given you and you will know fully why the commandments were revealed.

In studying about alcohol, tobacco, tea and coffee, you can find reasons why they are not good for you. So added to the fact that you obey the Word of Wisdom because it is a commandment, you will wish to obey it because you can learn for yourself what it means to you if you do obey it.

First of all, let's clear away all illusions concerning tobacco advertisements. Leading athletes and famous people are approached each year by tobacco companies and are offered thousands of dollars if they will endorse their particular brands of tobacco. A big American tobacco trust is said to have received the following reply when it sought Sonja Henie's endorsement of the cigarettes it manufactures: "I don't smoke. I won't take your $2500.00. I am ashamed of women who smoke. It is a disgraceful, filthy,

degenerate habit." (**The Improvement Era**, August, 1939, p. 492)

When an athlete was reproached for having endorsed a certain tobacco by saying that it didn't bother his nerves, he answered, "It doesn't bother my nerves because I don't smoke." Ab Jenkins, famous automobile racer and mayor of Salt Lake City, was also asked to endorse tobacco for a great deal of money. He wouldn't endorse it because he knew its bad effects on boys and girls, and he concluded by saying "But that money wouldn't do me any good; it wouldn't do anyone any good."

When John Cobb wished endurance as he raced over the Bonneville Salt Flats, he drank milk. All athletes are told to stay in training, which means nothing more or less than obedience to our Word of Wisdom: early hours to get sufficient rest, wholesome food to build the body, abstinence from those things which would prove destructive to the body.

Athletic coaches agree that liquor and tobacco are bad for those who wish to excel in sports. Connie Mack said:

> Liquor has put more men out of the game than all the umpires together. I don't bother with youngsters who drink. . . . We do everything in our power to discourage the use of cigarettes among our baseball boys, knowing the great harm that tobacco has done to those in the habit of using it.

What do your school athletic directors state concerning training for their athletes? What are their attitudes towards tobacco and liquor?

Your body requires certain foods to keep its vitality and to enable you to do the necessary amount of work. Smoking often causes the appetite to fail, and smokers consequently become known for their excitableness and irritability. The reason for this "may be due to the local irritation produced by swallowing irritants in the saliva." (**Suggestions for Teaching the Effects of Alcohol, Tobacco, and Other Narcotic Drugs**, Dep't of Public Instruction, State of Utah, p. 22)

In the last lesson you learned the kinds of food essential for maintaining your health according to the Word of Wisdom which the Lord revealed. If for no other reason, then you should avoid tobacco, because it will lessen your desire for the necessary foods to keep your body fit.

In addition, smoking retards growth. Everyone, regard-

less of what he thinks concerning smoking for older persons, states that young folk should be prohibited from using tobacco for the reason that they stand to lose their full growth and also that they will not eat properly. In addition, the general effect is to decrease mental efficiency. Of course, you can find exceptions to these general statements. But, as you are so fond of saying, "It's the exception that proves the rule."

Toxins from tobacco cause such disorders as headache, palpitation, insomnia, and nervous irritability. Tests have been made which indicate that these conditions appear and disappear with the indulgence in and abstinence from smoking. An interesting example comes to mind. A young woman stated that her father was an inveterate smoker. The mother in the home had been ill constantly. After the father died, the mother became well and has enjoyed perfect health ever since. She was so surprised that she asked her doctor about it, and he said that the poison she had been inhaling from the tobacco her husband smoked had kept her ill. Smokers are very inconsiderate and thoughtless of others about them. They seem to become more selfish than non-smokers.

That smoking reacts detrimentally on the sight of man has been proved in railroad tests for engineers. In order to prove their ability to detect signals, every so often the railroads call in their men and have them arrange colored yarns in a gradation of colors. Those who are unable to detect differences in shades are taken off the force and given a certain probation period. They are given the express order to let tobacco alone. Many of them when they return after having avoided tobacco find that they can pass the test satisfactorily and are reinstated.

A wallpaperer was once asked why it was he didn't smoke when the others who were working with him did. He volunteered that he had formerly been a bicycle racer, having raced in Madison Square Garden in New York City. He said that he had observed that the races were not won by great distances or by matters of much time, but by split seconds. And he said that he had discovered that the non-use of tobacco meant that split second which separated victory from defeat.

You must recognize that there are many good people who smoke. Some of them don't have the full truth that has

been revealed to you. All of you girls will learn to discriminate in your attitude toward them. You will respect them for their good qualities and refuse to be blinded to their bad ones.

Girls are the guardians of the race. They are the ones who give birth to the new generation. They should know that by smoking they are hazarding the unborn children. Dr. Harold S. Diehl and Drs. L. W. Sontag and F. R. Wallace have stated that smoking by mothers who are to give birth to children increases the pulse rate of the children and the heart beat. In addition, Dr. Diehl states that four ounces of breast milk from a mother who smoked from six to eight cigarettes a day has enough nicotine in it to kill a frog. Surely you girls with your belief in equality for everyone would not wish to begin your children with a handicap because of your indulgence in a drug which has been expressly forbidden to Latter-day Saints.

It was especially interesting to note on a questionnaire sent to many young men in the M. I. A. concerning smoking and drinking that boys disliked girls who smoked and drank. One young man said, "Leave girls who use tobacco and liquor alone." Another answered, "I think she is a detriment to the community. I would not associate with such a girl." And still another wrote, "She lowers herself immeasurably because most girls do so to impress other people, not because they like to do it." The main reason that people smoke is that they claim it increases sociability and relaxation because of the mild narcotic effect of the nicotine. Because good fellowship is supposed to result from indulging this habit, inveterate smokers refuse to consider the harmful effects of tobacco and pooh-pooh any attempt to make them recognize its bad effects. The fact that smoking gives a visual satisfaction largely has been recognized from the fact that blind people don't ordinarily smoke after blindness, even though they did before. This would indicate that smoking produces a pleasing psychological effect rather than a pleasing physical one.

Experiments are being conducted constantly concerning the use of tobacco. All of them contain information of the bad effects of tobacco for man, but many of them state that the user will have to determine for himself whether the bad effects may outweigh the pleasurable ones of being sociable. You girls who know what the Lord has told you will have to

realize that smoking is bad and that you can gain much more from being sociable without having a crutch on which you wish to rely to get you out of a "tight spot," which is the reason so many people have given for smoking. They say, "Lighting a cigarette gives me time to think before I answer."

True poise, for that is what they wish, is obtained from within a person and is not dependent on something external. If you feel that there is some pleasure obtained from the physical manipulation of the cigarette, you might try what the Greeks do. They use a string of beads which they finger and that keeps their hands busy and their minds occupied when they do not wish to smoke. (See **The Improvement Era,** November, 1939, p. 644, "How the Greeks Break the Habit," by Emelie Hromatko)

The principal ingredient in tobacco is nicotine, a colorless, oily compound which in its concentrated form is one of the most deadly poisons known. In experiments conducted on guinea pigs and rabbits, one drop has killed a guinea pig when it was placed on its tongue, and one drop on the shaven skin of a rabbit has likewise caused death.

Dr. Raymond Pearl of Johns Hopkins University, where he is chief biologist, reported to the New York Academy of Medicine that scientific study of life histories of 7,000 Johns Hopkins cases revealed the following facts:

> Tobacco smokers do not live as long as non-smokers. This conclusion is based on life tables for the number, out of 100,000 non-smokers, 100,000 moderate smokers (men), and 100,000 heavy smokers (men) who were still alive at each age level after 30 years. At age 60, for example, 66,564 of the 100,000 non-smokers were still living; 61,911 of the moderate smokers were living and 46,266 of the 100,000 heavy smokers were still living. . . .
>
> The studies show that smoking is associated with a definite impairment of longevity. This impairment is proportional to the habitual amount of tobacco usage by smoking, being great for heavy smokers and less for moderate smokers, but even in the latter, sufficient to be measurable and significant.

It is interesting to note that the sale of tobacco is directly related to the advertising campaigns that are launched by the various tobacco companies. When one brand is being heavily "plugged," the sales increase is gratifying to the tobacco companies. The advertising is patently and flagrantly emotional and unreasonable. Some of them advertise that certain brands are "kind to your throats." That would in-

dicate that there is some question about the fact that the smoke from cigarettes irritates the tender linings of the throat, which fact has been proved. Others advertise that there is "not a cough in carload," again emphasizing that the coughing results from substance found in cigarettes—and again which has been proved correct. Others state emphatically that the reason their brand is better is that it contains less nicotine, admitting thereby that nicotine is harmful.

The changes that have occurred in cigarette advertising also are indicative of the emotional appeal that has occurred in planning advertising campaigns. First young men alone were shown smoking; then girls were introduced into the picture; now girls are shown with cigarettes in their hands. But have you noticed that the cigarette is not put into the mouths of the women? The reason for that is easily discovered: it makes the girl less desirable and makes her have less appeal for those who see the advertisement.

Dr. J. T. Howells, Health Commissioner of Salt Lake City, Utah, in his health report in January, 1941, said:

> Public health has to do with the infant death rate, and girls who are taking the "tobacco road" to nervous instability, sallow complexions, lack of freshness, and sterility should know that the guinea pig exposed to tobacco smoke often has young born dead, dwarfed, and below normal weight. . . . We must debunk this high powered sales organization that seeks to exploit youth for profit and is really making of tobacco a termite eating at the foundation of youth.

In what ways have you observed that tobacco advertisements are emotional, fallacious, injurious?

Alcohols have their uses—but certainly none of those uses is for man. One use is as a preservative of plant and animal tissues; another is as a solvent for drugs, dyes, shellacs, resins, varnishes; and another is for use in lotions, perfumes, printing processes, photography, in barometers, thermometers, anti-freeze mixtures; and for rubbing alcohol.

But alcohol in the body of man reacts to the destruction of the tissues because it contains no nitrogen necessary for the rebuilding process. Even the age-old theory that in case of snakebite, alcohol should be used has been proved a poor practice; and, in some cases, people have died of the alcohol they drank rather than of snakebite for which it was supposed to be an antidote. Alcohol is a poison to living tissue. Even small quantities of alcohol react definitely on the body:

the first of which is a depressant effect on the nervous system. Although the effect appears to be an exhilarating one, people do not stop to realize that the reason is that the depressant action on the higher brain centers which controls the action has caused them to cease functioning. In extreme drunkenness the visible symptoms are sleepiness and paralysis.

Centuries ago, King Solomon said, "Wine is a mocker—and whosoever is deceived thereby is not wise." Because alcohol aims at the higher nerve centers, it lowers one's reaction in the matter of judgment and reason. It heightens the emotional response. Because this is so, people have fewer controls and inhibitions; they talk more freely, laugh more loudly, seem less worried. You have all heard President Grant state that an acquaintance of his began drinking and finally lost his virtue while under the influence of liquor. Statistics bear that out. While alcohol paralyzes the ordinary restraints, it also excites man's physical side. Thomas A. Edison once said, "To put alcohol in the human body is like putting sand in the bearings of an engine."

Liquor, like tobacco, causes certain results; one is nervousness, indicated by the tremors of the hands and the tongue; stomach ailments, which are evidenced by constipation and lessened appetite; enphritis; cirrhosis of the liver; the heart changes are dilatation, muscular degeneration, and abnormal enlargement; the kidneys and the arteries also usually indicate changes, showing degeneration. Moreover, in America, more than 10,000 people are sent to insane asylums or hospitals every year as a result of drinking liquors.

What are the uses of alcohol? What is its abuse? What results from drinking? Have report on 'Biochemistry and Alcoholic Recreation,' p. 210 The Improvement Era, April, 1941.

Women have had an important part in the fight against liquor because women and children are always the sufferers when men indulge. When men drink, they don't stop to think about the necessary money for food and clothing for their loved ones. They spend and let the necessities of life go. Certainly you Latter-day Saint girls will wish to do all in your power to sustain the fight which these women undertook in order that humanity as a whole might be bettered.

You girls are now trying to get an education that will enable you to understand principles which will help you live long and happily. Studies of non-drinkers, occasional drinkers, and daily drinkers have proved that those who do not drink at all succeed best in their studies; those who drink moderately fall short of the non-drinking students, and those who drink daily are in the lowest scholastic group.

Dr. Pearl, who made the study on tobacco, made a similar study for liquor. He discovered that heavy drinking definitely shortens life.

You girls will wish it for yourselves and for those whom you love that you can say,

I am the master of my fate;
I am the captain of my soul.

In order to be able to say that, you will have to avoid letting any of these bad habits master you. Rather you will evaluate them for what they are, destroyers of mind and body, and eventually of happiness and good fellowship. To practice fully free agency, you will avoid becoming a slave to any habit. You will realize the importance of keeping the Word of Wisdom when you recall that we are told in the Doctrine and Covenants, "Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come." (D. and C., 88:86.)

You may like to memorize this statement by Elbert Hubbard:

Ozone and friendship will be our stimulants—let the drugs, tobacco and strong drink go forever. Natural joy brings no headaches and no heartaches. Get busy!

Suggestions to the Leader for Lesson XI:

In this lesson, the material might go forward in a series of little dramatizations. Several girls might demonstrate the right way to enter a room, to sit in a chair, and how to walk. Another group could introduce various members correctly and indicate the way girls should be introduced to older persons.

If it is possible, correct table etiquette could be demonstrated.

In this way, the leader with a good introductory and concluding message, could turn the rest of the time over to the girls to do their own conducting of the rest of the lesson.

X

Social Conduct—The Dance

(December 2)

THESE two evenings on which the Explorers and Junior Girls will discuss Social Conduct will only afford an opportunity to take up two divisions of this important subject:

1. Etiquette of the Dance or Ballroom.
2. Table Etiquette.

We hope that through these two short lessons, our Explorers and Junior girls will become sufficiently interested in this cultural study to take it up for themselves in greater detail and to practice it in their lives so that they will not only learn table etiquette and the etiquette of the ballroom, but also that they will appreciate the aesthetic value of the dance, and know the forms and usages for other social events, as well as the little courtesies and kindnesses necessary to make the wheels of life go round more smoothly.

Lovely behavior is the natural outgrowth and expression of a beautiful, harmonious, and lovely character. In order to behave beautifully, one must cultivate the graces of the spirit, striving against selfishness, ill temper, irritability, and cultivating generosity and kindness, without which the costliest mansion is an empty shell.

True culture is one that includes the heart as well as the intellect, that elevates and gives self-poise and dignity to the whole nature.

Be truly interested in people. Look for the joy and the sunshine of life, rather than the gloom and the shadows. Be cheerful, kind and courteous. Do nothing that will hurt anyone's feelings; say nothing that will cause anyone pain. Try to scatter a little happiness wherever you go. Above all be courteous and considerate no matter what the circumstances.—Lillian Eichler.

The good mannered can do without riches; all doors fly open to them, and they enter everywhere without money and without price. —Orison Swett Marden.

Ease and charm of manner are not bought with money, but with practice.

The charm of one's manner depends very largely upon certain personal habits, chief among which are cheerfulness, order, cleanliness, promptness, neatness and a well modulated voice.

Rightly to control temper, speech, and conduct, requires help from the Divine Spirit. We cannot accomplish these things in our own strength, but must seek the guidance of our Heavenly Father; and surely we can attune to His spirit more readily through refinement than through coarseness.

Diamonds in the rough may be all right, but we prefer our jewels polished.

Etiquette of the Dance

Dancing dates very far back, for the oldest peoples known to have inhabited the earth, had forms of dancing not unlike those which still exist.

Plato said:

> A man should learn to dance as soon as he can stand on his feet, and continue through life. The smile is the dance of the face. The dance is the smile of the body.

Dancing has had a tremendous influence in socializing life. The rhythmic impulse has been a vital force in human affairs. All along the line of man's development, the dance has helped to give poise to the nerves and schooling to the emotions.

Social dancing has always occupied a prominent place in the recreational life of Latter-day Saints. It offers great possibilities for the development of grace, refinement, good manners, poise and wholesome social contacts.

Dance etiquette begins in the young lady's home and continues through the evening until her partner returns her once more to her home. There are innumerable incidents throughout the evening to be considered which must conform to rather formal forms of procedure, such as getting in and out of cars, checking wraps, entering the dance hall, ordering refreshments after the dance, etc.

Let us stress here that these niceties are acquired, not inherited.

There is good form to be maintained on the dance floor just as there is on the tennis court or golf course.

In order to assure a cultural tone at the dance, each person should be at his best.

When a boy takes a girl to a dance, if it is formal, he may send her a corsage. It isn't necessary, but if the boy can afford it, it is gallant, and the girl will be pleased.

The Dance

To get full joy from a dancing party it is just as necessary to know the rules of proper conduct as fundamental dance steps.

The gentleman waits for the lady near the entrance to the dressing room so that they may enter the hall together.

Older gentlemen still give their arms to ladies at a ball.

Young people walk side by side now without the gentleman offering his arm. Girls need to give attention to how they walk across the dance floor. They should not stride or amble with stooped shoulders.

If there are people receiving, they should be greeted as guests enter. Guests should never linger beside the host or receiving line more than a moment.

It is always the privilege of the girl to stop dancing. A man is supposed to dance until she or the music stops.

When the gentleman says "Thank you" at the finish of a dance, she may say "Thank you" or "Thank you, too."

It is correct for a young lady to refuse to dance if she wishes to do so, but she should sit out the dance. To refuse to dance with one man and then dance with another is an open affront to the first.

A girl should not dance with a man who has not been introduced to her. He should ask the hostess or a mutual friend for an introduction.

Where a dance is forgotten apology should be made.

The habit of dancing the whole evening with the same partner is selfish and is not conducive to sociability. The only exception to this would be where a couple attends a public dance alone, and though they may know groups there, are not asked to join them.

A girl should not permit a young man to assume a dance position that is unbecoming and creates comment.

Boisterousness is out of place.

If the method of trading dances by couples is followed, the gentleman should consult the young lady before he exchanges a dance. If the method of each one exchanging independently of the other is followed, then the gentleman should see that the young lady he brought to the party has a partner for each dance or is not left to sit alone.

One should never go away without taking leave of one's hostess.

Position

To begin with, good dancing demands good position. Freedom and ease of movement, and an easy carriage of head, arms, shoulders, and body make for attractive dancing. No matter how correct or clever the step, a dancer can never appear to good advantage if the position he assumes is distorted, or there is an exaggerated, ungainly movement of arms and body.

The gentleman should stand erect, elevate his chest, relax his shoulders, and place his right arm on the lady's back a little to the left of center, probably, in the majority of cases, below the lady's left shoulder. Placing the arm too far around the waist pulls the lady out of position and prevents ease of movement. The lady stands a little to the left of her partner—never directly in front—in order to prevent knee interference. She places her left arm on the gentleman's shoulder or on his arm just below the shoulder, depending on her height. She should not grasp him under the arm. The gentleman's right arm is extended on an angle of about 45 degrees and lifted so as to bring the lady's left arm a little below the square of her shoulders—never above. The gentleman's left arm is extended easily to the side (palm up) about half way between shoulder and waist, and on a center line between him and his partner. Taking the lady's hand with the palm down not only has the appearance of grabbing for the lady, but also throws the elbow into a very awkward and dangerous position—dangerous to the anatomy of nearby dancers and also has a tendency to double the man into a stooped position. The lady accepts the gentleman's hand by extending her right hand palm down, in a light easy position—not flat.

Most dancers carry the hands too high, making them extremely conspicuous and generally awkward. Do not look down, stoop, squat, or lean backward. Maintain a general position that would permit a line to be drawn from ears to hips and through ball of supporting foot.

"It is form, not steps, which makes for or destroys the beauty of the dance."

The great majority of people who observe dancing are looking at body not feet.

POISE

In this day of walking dances, the walk-manner fairly well determines the dance manner. If we would dance well we must learn to walk well. Concerning this Lawrence A. Hostelar, in **The Art of Social Dancing**, says:

Since walking is so closely allied to the dancing of today let us analyze the correct position and try to ascertain the features that may be applied to ballroom technique.

The first requirement of a good carriage is to stand straight. To secure this position easily, place your back to the wall with the heels, calves, hips, shoulders, and head touching. The very fact that with the majority of people the hips will be touching the wall while the shoulders and head are still several inches away, indicates clearly the need of attention to our every day posture. The Malay woman acquires a graceful carriage by carrying a basket balanced on her head. The West Point cadet obtains the same result by keeping "chest up and eyes front."

Let us look again to our West Pointer. As he received the command, "Forward! March!" there will be a noticeable forward swaying of the entire body before the foot leaves the ground. Gravity is at work. The initial movement comes from the torso with the legs following; this preliminary swaying being quite essential to easy dancing.

The acquirement of an elastic step is only the beginning of a good dance technique. It lacks two essential qualities, namely: balance and smoothness. These two essentials may be acquired by a simple procedure—bending the knees.

Practice walking with a "soft," flexible knee and reaching step, as follows: Reach forward with straight knee. As soon as the weight falls onto the reaching foot let the knee flex slightly and the body push forward, rolling onto the ball of the reaching foot. The knee of the supporting foot is flexed until the weight of the body has rolled sufficiently forward for the foot to be lifted, the knee straightened and the reach forward again made for the next step. Care should be taken not to let the body rise and fall with each step but glide smoothly forward. Taking the position previously described, dance a simple Fox Trot Step, noting particularly the walk as herein discussed.

After completing the discussion on this lesson have a dancing party for Explorers and Juniors.

Invite the dance instructor and dance manager to give help and instructions in proper dance technique, position, and in putting on a dancing party of a high order.

Note: Some of the material used in these two lessons on social conduct is taken from the past manuals published by the General Boards of M. I. A.

XI

Choosing to Face the World

(December 9)

STREAMLINING has become so popular a word lately that sometimes you may wonder what people did before streamlining came into vogue. Streamlining was done for a purpose in the mechanical world because it assured an object's being able to move without causing friction. You Junior girls need to recall the original meaning frequently when you use the word, "streamline," for you too wish to move among your families, friends, and associates in such a manner as to make the way smooth for those whom you meet.

One of the earliest causes of friction between you and those who love you is the question of how you appear before the world. Your parents and friends want you to make the best possible impression on everyone whom you meet. They are eager that you put your best foot forward. And it will be wise right now to clarify this matter of "putting the best foot forward." It doesn't mean that you need be beautiful. Lee Greene Richards, a famous L. D. S. painter, had been commissioned to paint a woman who had lived rather a hard, pioneering life. One morning as this woman and her granddaughter arrived at his studio, a very beautiful woman left it. The young girl said impetuously, "Oh, how you must enjoy painting her!"

To her amazement, Mr. Richards said, "No. She hasn't lived—there is nothing there to paint. She has no inner spirit which shines through."

Beauty is not the requisite of a girl who faces the world successfully. But she will learn to do the gracious, courteous thing which will make her attractive to all whom she meets.

One of the first essentials in making a good impression is the way in which you carry yourself. No matter how well dressed you may be, unless your posture is good, your clothes will not appear well. Because you girls have so recently been approaching the stature which you will have as adults, you feel a bit awkward and ill at ease physically. Your walking, your standing, your sitting, all indicate that you are somewhat unsure of yourselves.

In your walking it will be wise to remember that you have a purpose in life and that at this very moment you are moving forward to a small fulfillment of that destiny. This will give you an assurance, a confidence, that will help you as you walk. You should take a pride in your walking at all times and under any circumstances. Try to walk without any undue movement of any part of the body. If your arms swing back and forth noticeably, you will remind people of flails or windmills. If your stomach rather than your chest leads, you give the appearance of waddling.

Oftentimes when you stand, you let your weight fall on one foot, thus throwing one hip out of alignment and giving an ungainly appearance. When you stand—and wherever you stand—in school, in Church or in your own home—you should be sure that you have your weight evenly divided on both feet. Having an honest pride in yourself will help you keep your posture good and your carriage graceful.

Why is posture important? How should you walk? How stand?

In sitting, can you gracefully lower yourself into a chair or a low couch? So many girls fling themselves into chairs until the watcher wonders that the furniture can stand the assault on it. Some girls who drop into a couch do the same thing, and they add another sin, they let their legs sprawl out and their clothes fly up in a manner that is far from attractive at all times, and sometimes becomes downright vulgar. If, as you sit in a chair, you let a part of it remain free from your body, you will avoid the sprawling habit.

One mother told her daughter that she should watch her posture even when she was alone, for she formed the habit of being graceful when no one was watching. So you girls who want to have the kind of posture that is admired will need to avoid slouching in chairs and sofas at all times.

What is true about your clothes, that they must always be clean, is equally true of yourself. Bathing every day is absolutely necessary to eliminate body odors. For the body to cast off poisons is essential to health, but in order to face the world, you must be sure that these poisons do not remain on your bodies or your clothes. Using perfume or talcum will not disguise these odors, they will simply add to them and make you doubly obnoxious. However, after you have had a good bath, you may dust the body with talcum and use a

whiff of perfume. Also after you have tubbed, rub your body vigorously with a rough towel to stimulate circulation. Where strong body odors persist in spite of all possible care and cleanliness, the girl will be wise to consult a physician. For instance, no matter what care you may exercise you may pick up athlete's foot. A physician will give you a prescription which will eliminate the disease at the same time that it eliminates the odor. All deodorants should be carefully considered to learn whether they are free from harmful ingredients.

When you are sure that you are clean from the inside out, you will want to question whether you have any irritating characteristics which exasperate your acquaintances. Many people who are conscious of their hands—and won't let nature take care of them by letting them hang at their sides—sometimes get into the bad habit of folding their arms when they are talking to others. The effect is such that they appear aggressive. Others, perhaps, in trying to care for the hands, place them on their hips, which gives an unattractive appearance. Sometimes girls stroke their arms or face or hair with their hands instead of letting them stay idle. Still others have the habit of drumming with their fingers or of biting their nails or of picking their faces while sitting in a group supposedly listening. Sometimes also girls get the bad habit of chewing their lips while they are in groups. All or any of these habits indicates to those who are with you that you are uninterested in what is going on or that you are ill at ease. You should watch yourself to see that no one of these habits fastens on you. Letting your hands lie in your lap or at your sides when you don't want to use them will make them less conspicuous.

Why should you let your hands be idle if you don't want to use them for gestures?

Also in facing the world, you will need to remember that the world is friendly. You want to be able to greet those you meet in an easy, cheerful manner, with confidence and at the same time with respect for the personalities of those whom you are addressing. The breezy greeting that you give is the right kind for your contemporaries, but the same kind of greeting would be entirely out of place for some one who is older than you or who is one of the teachers or officers in the auxiliary organizations or the school.

Another phase of this important ability is to be able to look those with whom you speak straight in the eye without seeming to stare. Looking fixedly at people makes them fidgety and embarrassed, and yet if you don't look them in the eye, they feel you are not interested. So cultivate the ability to look people in the eye frankly and pleasantly.

The world looks at you appraisingly, and you must be ready to take that critical but kindly eye. In order to do so, you should know that you look your best. Looking your best means to look natural. When you grow older, you may desire to add something to make you look better, for as the years go by sickness and trouble sometimes take the color from your cheeks and the curl from your hair. In your youth, however, your freshness and interest in everything around you are far better than any rouge or lipstick which you might use. Certainly, if you use make-up, you should use it sparingly, to enhance your natural attractiveness and never to exaggerate it and make you resemble a caricature. In a questionnaire that was sent to a number of boys, asking what they liked and disliked about girls, most of them said they disliked particularly a girl who was made up conspicuously. And most of them also said that they preferred girls who wore no make-up. If you feel the necessity for powder and lipstick and rouge be sure that you select those that are as pure as possible and free from injurious substances.

Why should you be natural? From the book 'Skin Deep,' if it is available in your libraries, have a report on some of the better brands of make-up.

Hair serves the same purpose for the face that a frame furnishes for a picture. It should add to the attractiveness of your face rather than attract to the elaborateness of the hair dress itself. Since the hair is a frame for the face, it should be kept clean and shining or it will detract from your good appearance. One young girl had heard some girls admire red hair, so immediately she had a henna rinse. When the boys next saw her, they laughed. They knew that her hair wasn't the color she had made it. They felt that she had lost her own personality without gaining anything. She would have been much wiser if she had purchased a good brush and given her hair one hundred vigorous strokes each night before she went to bed. She would have given health to her hair and also a lasting beauty that the next hair wash

would not have removed. Frequent brushing of the hair with a clean brush also removes the necessity of washing the hair so frequently. Massaging the scalp daily will add to the healthy condition of the hair. You can find the way in which you wear your hair most becomingly if you will experiment, keeping in mind constantly the shape of your face and the occasion for which you are doing your hair. An elaborate head of curls is quite out of place in the schoolroom, but might be entirely suitable for a formal dance.

How can you make your hair permanently attractive?

Something that you girls should not be afraid of for your faces, your bodies, or your hair, is soap and water and good old-fashioned "elbow grease" to insure its thorough application. Particularly is it necessary for you girls to wash your hands frequently to keep them free from dirt. A good nail brush will keep the nails white and attractive. Clean nails is one of the little niceties that the wise girl will be careful to have at all times. Even if your hands are not shapely, if you keep them clean and properly manicured, they will be attractive.

The matter of fingernails always comes in for discussion for girls who wish to please. Long, sharply pointed fingernails are in bad taste. Gently rounded, delicately colored fingernails are most attractive. Always the wise girl will do her manicuring and polishing of her fingernails at home. She will avoid, like the plague, filing her nails in public.

How can you best care for your hair and your hands? What are some of the reasons that gently rounded finger nails are more attractive than sharply pointed ones?

In the matter of attractiveness also must come the care of the teeth. The teeth should be cleaned twice a day in order to keep them free from food particles that might cause decay, and also to free them from particles that might lodge between the teeth during meals and destroy your attractiveness when you are talking to people. If the brush will not remove all these particles, use dental floss. Bad breath frequently results from decayed teeth. You should keep your teeth in constant repair. Mouth washes may also be used to eliminate any mouth odors.

Why are teeth an important factor in the impression that you make on people?

Perhaps it isn't necessary to mention the fact that in facing the world, the girl doesn't stand a chance who talks and laughs with her mouth full of food. You must learn to make a pleasing appearance when you eat, if you wish to be accepted as a girl worth cultivating. This will necessitate your studying table etiquette rather carefully. Some general rules may be given, and then you can learn other additional means for having good manners at the table. One of the chief offenses is that of spreading a whole slice of bread and biting from it. Certainly the effect is anything but lovely to the beholder. The proper way of avoiding offense is to break off a piece of bread just big enough for one bite and butter it. Hot rolls, muffins, and biscuits, however, may be broken open—never cut!—and buttered at once while they are still hot. In cutting meat for eating, there are two ways which are vying for first place, but whether you cut your meat with your fork in your left hand and convey it to your mouth with the same hand or change the fork to the right hand, the rule still holds that the meat is not all cut at once. The spoon is a utensil that should be used sparingly. It is necessary for some things, such as stewed fruits, fruit cocktails, or hot beverages, but for everything else make the fork do. And when you are drinking beverages, use the spoon for stirring, then lay it on the saucer and drink from the cup.

Naturally, the manners that are most frowned on are greediness, noisiness, and ungainliness. It is unpardonable to grab food, gobble it, or stuff it into the mouth in large quantities. It is equally unpardonable to swallow loudly, chew with the mouth open, make a clatter with knives, forks, and dishes. To lean on the table, spreading the elbows, is also in poor taste, as is bending low over the plate, or constantly running away from the table. You should learn to stay at the table once you have seated yourself, and only on the rarest occasions should you require excusing.

In eating, remember, you are not only satisfying your need for food, you are also performing a social obligation—when you are eating at home as well as when you are visiting. You will find much more satisfaction if you will make your eating a gracious gesture. And if you use your best manners at home, you will never need to be embarrassed when you are a guest at someone else's table.

If, at times, in spite of all your precautions and training, you should have an accident, the correct procedure is to apologize for the offense, offer to help rectify it, and then forget it. By calling attention constantly to the accident, you only serve to make your companions feel awkward and ill at ease.

Why are your table manners an important factor in showing your breeding?

The matter of gum chewing has become so conspicuous an occurrence that many foreigners have commented on it particularly. The next time you are tempted to chew gum in public, look in your mirror as you chew. When you see the vacuous expression, you will doubtless decide to chew gum in the privacy of your own room.

Someone wrote this little verse, which you might like to paste on your bedroom mirror:

> The gum-chewing girl and the cud-chewing cow
> Are alike somewhat, yet different somehow.
> The difference, oh, I see it now,
> It's the intelligent look on the face of the cow.

In being able to feel at ease in the world, you should also know how to make simple introductions. They need not be elaborate, in fact, they shouldn't be. The simplest form is simply to give the two names of the persons being introduced, with the pause between them. For instance, "Mary Jones, John Black." You may also say, "Mary Jones, this is John Black." If, however, you have heard a great deal of the other person, you may say—if you mean it—"I have heard so much about you that I am glad to meet you," or some similar sentence. If you are introducing your mother or some other older person, you would mention her name first and then say, "Mother, this is Mary Black." The same will be true for introducing your father to your boy friends, but if you are introducing your girl friends, you will reverse the procedure, saying, "Mary Black, I'd like to have my father know you."

When you are introduced, you may or may not shake hands, depending on the convenience and the situation. Men shake hands much more frequently than women. If you are introduced on the street, ordinarily you will not shake hands. The kind of handshake you give may make or mar

your future associations with those whom you meet. You had better take stock of your handshakes. Make your handclasp a firm, comfortable one, neither the dripping kind nor the bear grip clutch.

Sometimes when you are in a home and have not been introduced to all of the guests, you will find it necessary to introduce yourself. You should learn to do this without feeling embarrassed. Simply by saying, "I am Mary Black," you can bridge over an awkward moment when you find yourself next to someone you don't know. If you are the hostess, it isn't considered good form to trail each newcomer around the entire group in a large party. It is much better to introduce her to a few near her and then make her acquainted with others during the evening. It becomes quite embarrassing to the one who has to circle a large group making acquaintances. She feels conspicuous and ill at ease, and it causes the group to stop talking and watch the one making the rounds. It will be much wiser to let the guest drop into the one group for a time and then move to others.

Why is introducing correctly a necessary requirement of the well-bred girl?

After you have been in a social group, it is always the courteous thing to say something in parting. You must always be honest in what you say. You may simply say, "Good-bye. I've enjoyed myself." If you look forward to meeting the group again, you may say, "I hope that I see you again soon."

In this matter of facing the world, your telephone etiquette will undoubtedly stand a little looking into. You should avoid calling at inconvenient times, such as during meal times or late at night or early in the morning. When you call, be sure to avoid such a rude beginning as, "Who is this?" If you recognize the voice, you may say, "Is this Mary?" After you have once obtained the person you wish to talk to, go directly to the point of the conversation and don't spend time discussing everything under the sun or on the earth or in the sky. Other people need to use the telephone, and the girl who clings onto the line will find that she will lose friends rather than make them. And if you have a party line, you will double your own chances of getting cooperation if you don't do your visiting over the telephone.

In public places, the wise girl will wish to avoid loud

talking and laughing. Sometimes older folk, listening to girls on street cars and busses, question the girl's manners and upbringing. They seriously consider whether the girls have any consideration for other people.

In choosing to face the world, you will wish to remember that your opportunities are boundless to make people like you, if you try your best to be the kind of person you yourself admire.

Suggestions to the Leader for Lesson XII:

In this lesson it will be wise to let the girls discuss freely their ideas concerning the home. If the girls can be encouraged to air their points-of-view about the home, the leader then can wisely point the way to making them become better home members.

If the teacher wished, she could list on sheets of paper the questions in the concluding part of this lesson and ask the girls to check "yes" or "no" on each question. By building an attitude of truthfulness, she can in this way help the girls analyze themselves a little more carefully. If the questions cannot be written, she might pass around small sheets of paper with the numbers of the questions written on them and ask the girl to put a plus by the ones she observes, and a zero by those where she falls down.

XII

Making A Choice Family

(December 16)

AMONG the many needs that you have as human beings is that of feeling that you belong, that you are needed. When you belong to a family you know that you are wanted, needed, and that you indeed belong to someone. With the Latter-day Saint belief, you also know that you will belong throughout eternity. Certainly with this belief, you will find it worth while to work especially hard on earth to make your family life all that it should be.

The M. I. A. theme for last year created a great deal of favorable comment not only among Latter-day Saints but also among many who did not belong to the Church. They felt that the messages included in the theme are especially necessary today and if followed would serve to help keep the world going forward.

Suppose you recall it now:

> My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. (Prov. 6:20-22)

Ordinarily young folk who keep the commandment of their fathers and obey the law of their mothers do not need to worry overmuch about their not doing right. In order to have complete order in the home, it is necessary that some one act as arbiter. Your parents because of their age and experience are the ones whom you expect to direct the work of the home. Parents wish to help their children learn to do better than they have done. It would be a senseless world if each generation did not improve on the preceding one. No matter how parents may feel that they themselves have failed, they wish you to become the best you possibly can. President Brigham Young said:

> I wish the daughters of Israel to far exceed their mothers in wisdom. And I wish these young men and boys to far exceed their fathers. I wish my sons to far exceed me in goodness and virtue. (**Journal of Discourses** 2:17)

They are eager to sacrifice for you, study with you, cooperate with you to the end that you may take your rightful place in the world. You are their future, their hope for remembrance.

President Young said further:

I wish to say to the children, obey your parents, be good, never suffer yourselves to do that which will mortify you through life, and that will cause you to look back with regret. While you are pure and spotless, preserve yourselves in the integrity of your souls. Although you are young you know good from evil, and live so that you can look back on your lives and thank the Lord that He has preserved you, or has enabled you to preserve yourselves, so that you have no misconduct to regret or mourn over. Take this course and you will secure to yourselves an honorable name on earth among the good and the pure; you will maintain your integrity before heaven, and prove yourselves worthy of a high state of glory when you get through this world. (**Journal of Discourses** 14:200)

What do your parents wish for you? Why should you strive to do better than they?

Gilbert Chesterton said:

The men and women who, for good reasons and bad, revolt against the family, are, for good reasons and bad, simply revolting against mankind. Aunt Elizabeth is unreasonable, like mankind. Grandpa is studied, like the world; he is old, like the world.

Those who wish . . . to step out of all this, do definitely wish to step into a narrower world. . . . The best way that a man could test his readiness to encounter the common variety of mankind would be to climb down into any house at random, and get on as well as possible with the people inside. And that is essentially what each of us did on the day that he was born.

Certainly then a girl who wants to become expert in the art of getting along with people will do well to practice at home how to get along with the members of her own family. As Mr. Chesterton said, each of the members of your family is different. By studying them you will learn how to deal with all kinds of people. By trying to win them over when they are most difficult, you will gain valuable experience in learning how to meet difficult situations outside the home.

At home, you may practice ways of showing your genuine interest in the members of your family and prove that you wish to be helpful. When John proves particularly exasperating, instead of "flying off the handle" at him, you might show him a new magazine that has come, or ask him to show you how to do something that he can do well. When Mary insists that she won't do the work assigned her, you

might offer to show her how to do it more easily or to share the duty with her. If you can learn to be a diplomat in your own home, you will have less danger in running into trouble outside it. If the whole world practiced the love that ordinarily dwells in a family, wars would not be possible.

Each of you girls loves every member of your family, but unfortunately you don't always show it. At times, you snap at your brothers and sisters; you are cross and impertinent to your fathers and mothers. When you take time to think over what you do, you are sorry. In the home is the first place to learn self-control and courtesy. Jesus said that the learning of self-control is a great achievement. His words were: He that ruleth his spirit is better than he that taketh a city.

From earliest times, great philosophers have realized the fundamental importance of the family. Aristotle emphasized its value and said that the family and not the individual is the unit of society. Since that is true, you will be wise to practice how to live with your family that you may be a better member of society.

It is through your family that you first become conscious of your identity. Therefore the family helps you become a person. It is through the family that you are preserved so that you may take your place as an adult. Your younger brothers and sisters are deserving of your respect as persons too. Sometimes in your interest in your own development, you may forget that they too are entitled to the same kind of maturing. It is so easy to destroy one's self-confidence and so hard to rebuild it. Sometimes you may carelessly or even willfully make remarks which tear down the self-esteem of some member of your family. Just because you happen to be brought together under one roof is no excuse for rudeness, quarrelling, teasing, and finding fault. Help build the growing confidence of the members of your family.

Just as you wish and expect home to be a shelter from life's loneliness and stress, so you should help create it for the other members of your family. You can help each of them build greater courage to face his particular problems and develop greater self-confidence that he can solve them.

If you will strive to think of your family as a symphony orchestra you will build for harmony. Each member has his own instrument to play and should be encouraged to become an expert in his own right. As a member of the family,

however, each should blend his instrument with the rest in order to bring glorious harmony to the group as a whole.

Analyze Aristotle's statement that the family is the unit of society. Why should you avoid quarrelling in your family? How can you help build self-confidence in members of your family?

It is through the family that you first learn the full value of love. As you experience it from your parents, so you should express it to the younger members of your family. Paul, the great apostle, said,

> Love suffereth long, and is kind: love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. . . .

How long suffering have you proved yourself to be? How many times have you said, "Buy me a dress; you gave Mary one"? Your parents try in their wisdom, their economy, and family needs to be fair to each member of the family. You shouldn't envy what your sisters or brothers get. If you love your family, you will always act in your homes respectfully to every member of it.

If you truly love your family, you will wish to cooperate with them in every way to help make your home a better one. First of all in cooperating, you will wish to do your share of the housework each day without complaining about it or having to be nagged to do it. If you feel that you aren't sure what your job is, why don't you sit down with mother and ask her what you may do each day, so that you can help and at the same time feel free when you have finished your work? Although you are busy with your school work and your chums, you still will feel better if you share the work in the home. Your parents will be eager to help choose the assignments for the work that you can do best. If, however, there are several of you who do the same work equally well, you should be willing to share and share about, doing some of the less agreeable tasks along with the more pleasurable ones.

In addition to the assigned work which is yours in which you help all the family, you will find it good training if you take care of your own room—and you haven't forgotten about your clothes, have you, from the lesson on "Choosing Your Clothes"? Throwing the bed open when you first arise

will give it time for a good airing while you are tubbing and combing your hair. Then it can be made quickly, and your room will look neat while you are away at school.

You should also prepare yourselves so that you can at times do extra little jobs that need the doing right now or that come up when some of the other members of the family are away from home or busy. If you enter into the work cooperatively, you will find a similar cooperation when you are the one who wishes to beg off for an occasional show after school, or an extra hour to get ready for that all-important dance.

Why do you need definite home assignments? Why should you be willing to gather up your own room? Why should you be willing to do the work of some other member of the family occasionally?

The matter of cooperation will extend to more serious situations. And if you have practiced in the little cooperations, you will be ready to meet the larger ones. One young man who was in college was told by his parents that he could not attend the next year since they could not afford to send him to college and maintain his brother in the mission field. His first inclination was to be angry that his parents should feel that he must be the one to sacrifice. After awhile, however, he said, "I am glad that you can keep John on the mission. I shall be glad to help and do what I can." His father put his arms around his son and said, "I have a field which I shall let you cultivate, if you want to, and anything that you can raise will be yours." The boy went to work and raised—of all things—onions! He made enough money not only to take himself through school the next year, but also enough to send some to his missionary brother. That is cooperation with a capital C.

When your parents want to entertain, you also should cooperate by proving helpful during the serving of dinner or refreshments. You should cultivate being at ease when you are in the room with them, and should feel free to come and go. At times, however, some girls are thoughtless enough to remain in the room the entire time and monopolize the conversation when the parents and their friends would like to converse.

In what ways can you cooperate with your brothers and sisters?

You also should be able to cooperate in all money mat-

ters. Sometimes you girls don't stop to figure the expenses that your parents have to meet. Buying a home is no easy matter and, if at times, Dad looks worried, you will win his everlasting gratitude if you will tell him how much you like the home he's buying you instead of complaining that your home isn't so big or so well-furnished as those of your friends. When Mother seems somewhat discouraged, you can do some little extra household task that will make her feel more light-hearted.

When you want something new, do you stop to think about the food that must be bought, the clothes for the entire family, and the payment on the house? If you are going to cooperate fully, you will have to think of every side of the money question before you ask for extra clothes or spending money.

Why is cooperation an important element in the home? How can you cooperate in a financial way with your family?

Cooperation may also mean other things. If you are truly cooperative, you will wish to discuss your problems with your parents. You will ask their advice and once having been given, you will accept it. You will tell them about your pleasures also. You will be surprised how much joy you will bring to them if you invite them to school to meet your teachers and friends.

You should also have an honest pride in your parents. Two examples come to mind. One was a girl, an only daughter of a mother who had come to the United States from another country. Naturally it was hard for the mother to learn the new language and earn the money necessary to send her daughter to college. But the mother was determined that her daughter should have all the advantages that a college education could bring. The daughter received the training, but received so little true education with all her learning that she looked down on her mother who had scrubbed and washed that the girl might go to school. Another young woman whose mother was also an immigrant was proud that her mother had learned as much of the language as she had been able to master. This young woman had likewise gone to college, but her heart as well as her head had been educated. When her mother had to do hard work, this second daughter was eager to help in any way she could.

What will a true education do for you in respect to your parents? How does telling of your good times indicate cooperation?

Fairness is an all-important element in the successful home. Fair play will never let you girls shout out loudly or bang doors or turn the radio on at its loudest, without first considering whether you are being fair to the rest of the family. You must first see whether your brother is studying, or your parents are trying to talk over the telephone, or your sister is practicing her music lesson. Fairness will tell you that you must not remain for too long a time in the bathroom in the morning when the rest of the family must wash or tub also. Fairness will also eliminate your taking of the clothes of other members of your family except under the rarest of conditions, and then never without first asking permission. Fairness will also make you take care of your own possessions neatly instead of scattering hats, coats, and books anywhere in the house. If you will think to yourself, "What if everyone in the family did as I do?" you will undoubtedly be more nearly fair in your dealings with the rest of the family.

Sometimes girls save all their smiles for casual friends and acquaintances and don't use any at home. In the morning when you arise, greet your parents cheerily. The hearty "Good morning" will do much to set the stage for getting off to a good start. If you come to the breakfast table with a smile instead of a frown, nine times out of ten the smile will remain with you throughout the day. If you can practice being happy early in the morning, you will set the habit of cheeriness—and you will be very happy that you have established it. If you don't feel cheerful in the morning, you had better look at what you have been doing the past few days and weeks. Have you been driving your body or your mind too much? Have you been eating enough? Have you been exercising too much—or not enough? Whatever the answer, be sure that you don't "take it out" on the family.

In what ways do you need to practice fairness in the home? What do you think about girls who turn the radio on loudly when other members of the family are trying to study?

In the home, you should find time for games. If you learn how to play with your family—and be a good sport about it—you will find yourself in demand for games with

people outside your family. On one occasion a mother said that she believed the only reason her family played games was so that they could quarrel. Don't give your parents the right to make a statement like that.

Plautus, a Roman who lived many centuries ago, said:

He who joins in a sport with his own family will never be dull to strangers.

In spite of the fact that the Prophet Joseph Smith had to work hard, he found time to join his family in pitching horseshoes, wrestling, as well as boating, riding horses, and walking. President Brigham Young used to take time to go with his large family on excursions into the nearby canyons.

Since the advent of the radio, family singing seems to have become almost a thing of the past. Yet the singing together of good songs intensifies family loyalty and solidarity. You Junior girls might encourage the family to sing together oftener. You could also teach the younger members of the family so that they could sing together better.

How much do you add to the pleasure of your family by playing games with them? By singing?

Another question that comes before you girls when you are sixteen is how much you should be permitted to drive a car. You sometimes are not fair in the time that you ask to use the car, and decidedly not fair in your attitude when your parents question you concerning your using it. Your parents are concerned about your driving because they know the dangers that threaten you on the road. In the annual study made by the state of Minnesota concerning accidents on the road, the officials discovered that 53% of those in the 16-20 age groups violated traffic laws, by failing to give the right of way, to signal, or to make proper turns. In most states, one of the most flagrant violations by young people is that they drive without licenses. This age also proved the age when speed seemed the first essential in driving a car.

In the state of Utah for 1940, among the various groups of persons injured in car accidents, 1,049 were between the ages of fifteen and twenty-four, which was the highest rate among all groups. When your parents are concerned about your being out late at night, it is because they know the risks you run. It is their love for you that makes them solicitous.

There should be two considerations in asking for per-

mission to drive the car: first, the needs of the rest of the family, and second, your resolution to abide by the rules when you drive it. Too many girls are careless also in taking care of the car. Because they don't have to pay the bills, they don't stop to figure the upkeep and have no consideration for its care.

What should be your attitude in asking for permission to drive the car?

In many ways you can help make your family a choice one. It might be a good idea to sit down and ask yourselves some questions to check to see how good a member of the family you are. Here are some questions you might ask yourself: Do you give your parents an opportunity to advise with you? Do you ask their advice? When their advice is given, do you accept it? Do you welcome them into the room where you are entertaining your friends? Are you proud to introduce them to the boys with whom you go? Are you eager to introduce them to your teachers? Are you considerate enough of them when you are away from home to write them? Can you enjoy an evening at home alone with the family? Do you expect too much from your parents in the way of clothing, spending money, or entertainment? Do you express your love for them and indicate by your actions that you mean what you say? Do you tell Mother that you like what she cooks? Do you let Dad know that you appreciate his work for you?

You may add other questions that are pertinent and that will make you come to a fuller appreciation of what your position is in the home, as well as the opportunities that the home affords you.

The home is the center of the universe to you right now; see that it holds your hopes and ideals, enough for your entire life.

Suggestions to the Leader for Lesson XIV:

In this lesson, the girls under the direction of their leader can have a good time trying out various color schemes, vari-shaped necks, and skirt lines. By cutting wrapping paper in the desired shapes, the leader can have a variety of lines to choose from and will thus be certain to have some that will enhance the figure of every girl in the class. In choosing the girls to model the various things, the leader must be wise in order to avoid giving offense to any girl.

Always the leader will wish to give a good introductory statement and reserve time to make a strong concluding one.

XIII

"This Is Freedom"

By Rhoda Nelson

(Reading Course book for the Junior Department, 1941-42)
(January 6)

THE author of **This is Freedom** was born on a small ranch in the state of Washington, not far from Seattle. There were few neighbors, but this little girl, without human companions, was never lonely, because she knew and loved everything that grew—the woodland, the wild strawberries, and the new little lambs.

When she was ten, Rhoda Nelson moved with her family into town, and for the time being, she lost the magic of her country life.

After her marriage and the birth of her two children, her thoughts turned to writing, and she says, "I think my beginning to write had less thought of ever publishing than of entering again into the magical years of my own childhood, through re-creating it for other children. I am thankful for those years when I grew up alone. My own world was more real and more lovely than the one I entered when taken to town. That dependence on myself created, I think, an awareness that has helped me as a writer."

This book should be dear to every Junior girl, for it is a vivid story of those brave pioneers who found their way from Nauvoo, Illinois, to Salt Lake Valley, under the inspired guidance of Brigham Young.

There are many thrilling and exciting incidents in the book, with a sweet romance developing as the story unfolds.

Thad Hart, an orphan boy, is the hero of the book, and like many others, had a bitter prejudice against the Mormons. He was befriended by David Oliver, a young Mormon. To the Oliver family, composed of David, his sister Balm, his older brother Stephen and his wife, Thad became greatly attached. His loyalty to this family was unswerving, although at times, he felt irritated at not being able to break away to seek gold in California, where he felt sure he would find freedom.

After many hair-raising experiences on the plains, desperate encounters with the Indians, and discouraging tales about the country to which they were going, Thad succeeded in helping his adopted family to reach safely the Great Salt Lake.

The hordes of crickets devouring the new crops, fixed his determination to seek his own freedom. "But as he was trying to say goodbye to the Olivers, and especially to Balm, he witnessed the coming of the gulls, which was a definite manifestation of Divine help, and at once he realized that he already possessed true freedom."

This story holds our interest every moment, and after reading it, the Junior girls will be prouder than ever of their Mormon heritage.

On the night this book is taken up or reviewed in the class, have some of the girls give parts of it. The following are suggested: Stephen Oliver's encounter with the mob element, pages 16-20, "Let Freedom Ring"—Chapter 3, "Singing Owl"—Chapter 4, "Singing Owl Returns"—Chapter 17, and others that you may choose.

XIV

The Clothes That Are Chosen

(January 13)

YOU have listened to so many adages about "fine feathers making fine birds," and "clothes make the man," that you girls probably think that clothes are almost the most important thing in the world. Perhaps the best thing for you to do right now is to stop and discover why such things as clothes were first invented. On cold winter nights, you probably are very glad for the clothes which protect you from the elements. That is the first reason that the need of clothing was felt. Both heat and cold are ameliorated by the clothing you wear. Even in the hottest days of summer, you are kept cooler through the absorption of perspiration by your clothes. As you learned, being healthy helps insure happiness. Your clothing should increase your healthiness. Clothing that is too tight restricts the normal functioning of your internal organs and decreases your blood circulation and increases your nervousness. Fortunately most of you girls are wiser in this respect than many of your mothers and grandmothers were. You wear shoes that are large enough and have low enough heels to support your weight. You wear clothes loose enough to permit free circulation of air.

A second reason for clothes is modesty. As you girls select your clothes today, you wish to preserve this quality in yourselves. Low necks, too tight sweaters, or absurdly short skirts become immodest and attract undue attention to the persons who wear them. Clothes should be worn so that they do not attract to themselves but so that they enhance your natural, good qualities.

The third reason for the wearing of clothes is that it is a way of satisfying your desire to make yourself attractive. Each of you wishes to make the most of herself. By a wise selection of clothes you can do this, but an unwise selection of clothing will make you look dowdy and undesirable.

Review the three reasons for wearing clothes. Why should you avoid wearing sweaters that are too tight or skirts that are too short?

Have you ever stopped to think what dress tells you about the people whom you meet? You don't have to know some people to be able to tell exactly what they are by the clothes they wear. The way in which they are kept reveals the character. If the clothes are well-pressed and clean, with the buttons sewed on, immediately you realize that the person wearing them is neat. If, however, as is too often the case with some girls, the clothes are wrinkled and spotted, you say, "Aha, she threw her coat in the closet, instead of hanging it on a hanger, and she didn't use a napkin."

A person who is cluttered with unnecessary handkerchiefs, beads, clips, bracelets, earrings, and scarfs, not only makes others nervous, she also indicates that she has a distracting and distracted mind. Moreover, anyone who is overdressed is always badly dressed. Gaudy clothing or jewelry or strong perfume all indicate that the wearer is supremely conscious of self—and often selfishly desirous of attracting all the good things of life to herself.

Why are accessories to be carefully selected?

You could continue for a long time analyzing the dress of those whom you meet. But you would come to the conclusion that clothes indicate the character of the persons wearing them and that they indicate personal habits and ability surely and accurately. Clothes indeed tell many stories about a person. You can also tell much about the culture of a person by the clothes she wears. Since the matter of dress is so important, it behooves all of you to know more about it, so that you do not become the victims of misjudgment.

What do clothes reveal about the person wearing them?

The matter of having a great many clothes is not important. Madame Curie, the great scientist, had very few gowns. When she was coming to visit America, her daughter Eve made her discard her favorite apparel which was worn and faded and persuaded her to purchase one or two new dresses. The clothes Madame Curie had were few, but she kept those few clean and neat. Her attitude towards clothing was indicative of her frugal, methodical mind.

You can learn the art of dressing, and you must do it in an intensely personal way. No matter how much you

may desire to wear certain clothes, if they are unsuited to you, you would be very foolish to try to wear them. The "you" is what is to be featured, not the clothes. Consider yourself carefully: your coloring, your height, your weight, your figure. Examine your good and bad qualities. A mirror will tell you truthfully what you need to know in this matter. And be sure that you accept what you see in the mirror. When you have appraised yourself critically and dispassionately, you will be better able to emphasize the desirable qualities and subordinate the undesirable ones.

Hortense Odlum, a well-known St. George, Utah, woman who managed Bonwit Teller, for many years, wrote:

> Forget what you read in the papers about the current skirt length and look critically at your own legs. Have your skirts at the length that's becoming to you, not at the length that somebody in Paris decided was correct.[1]

How can you analyze yourself to help select suitable clothes?

After you have examined yourself very closely, you must consider the occasions for which you require clothes. The question of suitability is most important. Knowing what to wear on certain occasions is a large part of being well dressed. Wearing clothes to school which should be worn to parties is in poor taste and indicates that you don't know how to dress. Likewise, wearing your school clothes to parties is not suitable, unless special provisions have been made whereby all to attend dress similarly. For school and street wear, you will wish to select clothes inconspicuous in color and style and which have simplicity of line.

While we are on this matter of appropriateness, we should call attention to the fact that the place for slacks and shorts is in the sanctity of one's own home or the gym or for hiking. Certainly, the girl is somewhat lacking in the feeling for grooming who will appear in slacks on the main street of a city. Ogden Nash, the humorist, has asked whether girls who wear slacks have ever looked at their backs as they amble down the street. He feels that if they had they would abandon slacks for street wear.

Marlene Dietrich recently was quoted as saying that she probably was responsible for the wearing of slacks. She

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[1] **A Woman's Place**, Hortense Odlum, Scribners.

said that now when she saw how girls and women looked in them, she felt very repentant.

Discuss the matter of occasion in relation to the clothes you wear. What do you think of slacks for street wear?

In asking for the new clothes that you feel you need, you should remember that you are to consider others and think of the requirements of the rest of the family. It may well be that Mother has done without that you might have the new clothes—which you think are old now in the light of some new things your friends have. You should not demand more than your share of what can be spared for clothes.

As you shop, it will be wise to keep in mind the clothes you already have and buy others which will harmonize or contrast with them successfully. Don't be in too big a hurry to buy, either. Develop a sales resistance as well as a sales insistence. The criticism about girls has been that they shop too quickly and emotionally. How many times have you heard your friends say, "I saw the darlingest little hat today, and I just had to get it"? Only to have them say a week or two later, "I can hardly stand that hat I bought." The well-dressed girl will not be guilty of that mistake. She will plan carefully and abide by her plan. After she has decided what she wants, she will make her purchases as economically as possible. She may find as one woman did that the clothes she wants are too expensive. This woman decided that she wanted a particular suit she had seen, but she couldn't afford it. She waited for about six months and was able to buy the suit at the price she could afford. This woman was a good shopper also in that she never purchased the latest fads, for she knew that since she had to wear her clothes for some time, she would be dated, whereas if she bought standard, conservative clothing, she always appeared well dressed.

Even if you do not need to worry about the money end of purchasing, you should remember that simplicity is always smart and indicative of the well-dressed person. One of the sins of the average girl, said a fashion expert, is the love of variety rather than quality. You girls don't want to be considered shoddy. You will be wise then not to spend a great deal for cheap clothes which will soon show their inferior quality; rather, buy fewer clothes and have them stand

up under the necessary cleaning and pressing. When boys were asked which they preferred, prettiness or smartness, they answered smartness. Another word for this quality is chic. You should prefer to be chic rather than good looking, for chicness is a way of looking, walking, thinking, in addition to dressing.

What items should you consider in the purchase of clothes?

Sometimes you girls are unwise enough to wish to wear certain kinds of clothes because the other girls wear them. Of course, you don't wish to appear too different from the rest of the girls, but neither do you wish to look like a carbon copy of anyone else. In fact, if you wish to be really smart or chic, you will try to be different.

Sometimes it is necessary to fool the eye in choosing your clothes. Vertical lines, for instance, tend to give the illusion of height, while horizontal ones seem to add width. However, if the vertical lines are placed so that the eye is attracted to them rather than to the up-and-downness of the line, they produce width because the eye moves across the figure rather than up and down. Only narrow panels give the illusion of length. Diagonal lines add width unless they approach the vertical. You can experiment for yourselves to find how various necks add to your height or your width. By making a "v" of paper you can fit it on yourself and your friends and see what it does. You can make wide and narrow panels and try them on yourself to see the effect. You can reach some helpful conclusions concerning which lines are best for you.

When it comes to the choosing of color, experimentation is also necessary, but there are certain directions that can make your selection less hazardous. By careful examination of your skin and lips, you will learn whether you are the warm or cool type so far as coloring is concerned. If your lips are violet-red and your cheeks have a reddish tinge, you are considered the cool type and will find that blue, green, blue-green, and blue-violet harmonize well with your complexion. If an orange-red is your skin hue, you will look best in warm colors, such as yellow, red, and orange. However, you may belong to the fortunate group which is neither warm nor cool, and then can wear any color, provided it enhances your complexion. You can judge this for yourselves by trying various colors against your face. Now you

have to decide which intensity or tone of the color is best for you. After you have learned this, the next step is to find the accent values which you want of contrasting colors or of shades of the same colors.

In addition to making your complexion appear at its best, colors may add or detract from your height. If you are short and inclined to be heavy, dark colors make you appear taller and thinner. Warm colors, such as yellow, orange, red, emphasize your width. A tall girl will want some of these colors or a contrasting light blouse with a dark skirt because she wishes to attract to her roundness rather than to her height. Once again you can try out various combinations and colors to find what best suits you.

How can you make color and line to your advantage?

The repair and upkeep of clothes is a decidedly important item in keeping well dressed. Especially when you girls are in school, you must try to avoid unnecessary expenses which devolve upon your parents. By washing your stockings and your underthings every evening, for instance, you can insure their longer wear as well as being certain that your grooming is all that it should be. By sewing on buttons when they come loose, you can be sure that you won't lose them, thus necessitating frequently the purchase of an entirely new set, and once again your neat appearance is assured.

If you will set aside an hour or so each week—you will be able to keep your clothes in good order.

By using shoe polish frequently and keeping shoe trees in your shoes when they are not being worn, you will pay the insurance on them and keep them better looking.

By hanging your dresses and coats on hangers, with the shoulders correctly in place, you will find that pressing will not be necessary so frequently to keep that well-groomed appearance.

Be sure to use the clothes brush frequently on your wool clothing and your felt hats. It is surprising how much lint can collect on wool clothes. A little brushing daily will keep your clothes from having that slept-in appearance that you so much abhor in other people.

Hortense Odlum stated:

The most important thing naturally that contributes to a well-dressed woman is attention paid to details. The best dress in the

world will look dowdy and unbecoming if it's wrinkled and dingy. Black should be black, and white should be white, applies to clothes as much as to ethics! Don't skimp on cleaners' bills, but learn to brush and shake and air your things properly and you won't have as much need for professional service. Learn to hate yourself if you throw your clothes over chairs and leave your shoes dejected on the floor without their supporting trees. Dry your sweaters and gloves and even fine hose on forms.[1]

What are your responsibilities in making your appearance attractive?

After all this talk and consideration, you no doubt feel that you can never enjoy clothes again. But you will find that the better you take care of your clothes, the better you will enjoy them and the better dressed you will feel. We read constantly of the many new kinds of manufactured clothing: clothes of casein, vinyon, and nylon are making history. But you can be sure that whatever the new discoveries the old essentials will remain the same: cleanliness, appropriateness, attractiveness.

As a final thought you need to be reminded that the clothes you wear influence your behavior. When you were little girls, you liked nothing better than to dress in your mother's clothes and sally forth as if you too were an adult —and you behaved like one, too. Now that you are largely grown up, they influence you none the less. When you put on a long evening dress, you put away your tom-boyish attitudes. When you put on a gym suit, you feel like doing all kinds of antics. Be careful, then, that the clothes you choose help you to act as you would like to act, both as energetic, happy Junior girls, and as members of the Church of Jesus Christ of Latter-day Saints.

Suggestions to the Leader For Lesson XV:

In this lesson, several possibilities present themselves: first, the leader may use the material as it has been outlined; second, the leader may encourage the girls to list their questions and the mistakes that they have noticed in their communities; third, the leader may ask the ward speech director to conduct this session.

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[1] **A Woman's Place,** Hortense Odlum, Scribners.

XV

Choosing Your Speech

(January 20)

NO matter how well dressed you may be, the final judgment doesn't rest there, for the old proverb is still true: "Appearances are deceiving." How you speak is another very important way of deciding what you are.

On one occasion a very beautiful, well-dressed woman was sitting in the reception room of a popular social center. Several girls came into the room to wait for their appointment. The woman began to talk to the hostess. At once the expression on the faces of the girls turned from admiration to incredulous surprise. When she left the room, they said, "Why did she speak? As soon as she opened her mouth, she destroyed her beauty." All the care she had taken with her clothes and her grooming was dissipated as soon as she spoke, for she was careless and sloppy in her utterances.

Why is it true that appearances may be deceiving?

Somehow there seems to be nothing that can take the place of speech in determining what a person really is. Speech is the bridge over which we all must travel if we would establish understanding and friendliness with other people. If our bridge is flimsy or insecure, those with whom we speak are uncertain of what we mean and feel hesitant about trusting us fully. Also if our bridge is not built sturdily, we feel its inadequacy and fear to trust ourselves on it. It is then that we say, "Oh, you know what I mean," or, "Why in the world did I say that? I didn't mean it the way it sounded."

How important is speech to you? Why will well-chosen speech help avoid misunderstandings?

The power resides in each of you to make this bridge of speech one of beauty and of utility. You can make your speech such that it will be a joy to hear and will express what you mean completely. As a matter of fact it is your responsibility to do so, for Jesus in speaking to Pharisees said:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. (Matt. 15:11)

Anor Lin, a little Chinese girl, who had come to America to live commented on speech in the book which she and her sister wrote:

"Teach me to speak Chinese," was asked for many times without my astonishment. What came in my mind was their slang, slang, slang, and slang. I couldn't bear them: "half, calf, can't, etc." were all differently pronounced. A girl came to me and said, "You are the only one in the class that speaks good English." I didn't know what she meant for my English was poor. At last I knew she meant that I didn't speak their slang.[1]

This comment from a young girl who had to learn a new language should be taken quite seriously by you girls. How many of you use slang exclusively? It might be wise to stop and think about slang and try to figure just how long most slang expressions remain popular. A slang expression usually catches the public ear and is said over and over again until it wears itself out, and a new slang word comes to take its place. It took a certain amount of time and energy to use that word—and all of the time has been wasted when it is discarded. Why wouldn't it be much wiser to expend the same amount of time and energy in learning an established word that would last for a full lifetime, and into the eternity beyond? Besides, if you learn current slang expressions now and don't discard them when you are adults, you will find yourselves dated. People will be able to tell how old you are!

Not all slang words are entirely bad, for some of them are so useful that they become a part of our very usable language. The way of telling whether a slang word is poor or good is to learn whether there is another word in the language which means the same. If there is, then the slang word is unnecessary and should be discarded. If there is not, the word may be used safely. We use the word "jolly" over and over again, and who could think of the Christmas season without it? But once a long, long while ago that word was slang. However, there was no other word that meant all that "jolly" meant, and now it has become an essential part of our language. Another word that has remained slang since the seventeenth century is "bam-

[1] **Our Family,** Adet and Anor Lin, John Day Co.

boozle." Since there are many other words which mean what "bamboozle" is supposed to mean it has not been accepted.

How do you feel about the use of slang? Can you think of any good slang words that should be adopted? Why will "O. K.," "Shindig," "Thing-a-majig" never be accepted in good usage?

Several years ago a teacher asked her students to write an essay. One boy wrote a short essay titled, "Girls Are Dumb." He said:

Don't girls have some of the dumbest ideas? They can talk about fellows; but did you ever hear a fellow ride some poor little word to death? But it is different with girls; and every girl is the same.

Isn't he cute? Hasn't he the cutest little mustache? Oh, what a cute dress? Did you ever see a car as cute as that? What a cute room. Isn't that the cutest house? Look at that cute little snake. Didn't he make a cute entrance? These are just a few of the expressions. The girls stand and watch some horrible fire and they have the nerve to clap their hands and say, "Isn't that just too cute?"

They have no feeling for a word. If it strikes their fancy, they drive it to death. Did you ever see a boy quite so dumb?

Probably you should pause to think of other words that are abused by overuse. Perhaps the word "perfect" is the one you use too frequently. Is the weather "perfect"? Did you have a "perfect" time last night? Is he a "perfect" fellow? It may be the word "fine." Whatever it is, now is the time for you to become conscious of it and try to find more appropriate words. Words are priceless tools, but we make them cheap sometimes in the way we use them. Humpty Dumpty in **Alice In Wonderland,** said: "When I make a word do a lot of work like that, I always pay it extra." Figure how much you owe some of the words that you have overused.

List the words that are overworked in your locality. Suggest substitutes for them.

Many people think it too broad a statement to say that it is impossible to think without words. Pause for a moment and consider whether you can think without words. Even if you don't agree completely with the statement, you will agree that having words at your command at least facilitates thought. Among the functions of thinking are the interpretations of what you experience, of what you read and hear, the understanding of how to deal with people, the

solutions of situations and problems that confront you, and the establishment of ideals for your own better living. Certainly in all of these activities, words play an important role, for they are the concrete implements by which you dig out the answers. Because this is true, you will be wise to learn early in life that the dictionary is one of the best friends you have, and to become well-acquainted with it. You may feel like the Irishman who read it through from cover to cover. When he finished, he said, "It's a very interesting story, but somewhat disconnected." Even if you feel that it may be disconnected, it will pay you good dividends to study it. Johnson O'Connor, an influential personnel director in the United States, made an intensive study of successful business folk to learn what was the basis for their success. To his amazement, he learned that every one of those who had proved above the ordinary had an exceptional ability to use the English language. Many of them had not been permitted to study language in college, but they had learned the use of English from a practical study.

Paul Muni, the gifted actor, said that he was not permitted to pursue much of a formal education as a young man. His parents were poor, and he had to help make his own way. His education was catch-as-catch-can. But, he stated, he always made it a practice to study the dictionary. He made opportunities in his busy life to look up new words that he heard or read, and he took time to practice them until he made them his own. Probably that is one of the main reasons that he is able to get so much from the dramatic scripts that are handed to him for his interpretation. He knows the shades of meanings in words and is therefore able to extract the last drop of meaning from those he uses.

Why is the dictionary valuable? What items does the dictionary give you concerning words?

In addition to selecting new words and knowing their meanings, you should be able to pronounce them correctly. Too frequently speech becomes an imperfect jumble of meaningless syllables because of the carelessness in pronunciation. You should sharpen your pronunciation and enunciation. In your ordinary conversation such words as "and" and "just" become something quite different from the way they are spelled. Listen to yourselves and your

friends speak and make a list of the common words which are mispronounced. "To" becomes an unlovely "tuh"; "yes" becomes an ugly double grunt—"uh-huh"; "no" becomes an even less dignified double grunt—"nhuh-nhuh," and when the question isn't heard frequently instead of saying, "I'm sorry; I didn't hear," the horrible sound, "huh?" is emitted.

What words have you heard commonly mispronounced?

Another factor in good speech is the voice. Most of you don't make the fullest use of the beauty in your voices. The English have said that they know what the lost chord is, the American vocal cord. Many people think that the lips and the jaw should be rigid in speaking; as a result the vowels come out flattened beyond recognition and the resonance which makes for beauty is lost. Otis Skinner once said, when he was awarded the gold medal of the American Academy of Arts and Letters for good diction on the stage:

> In our own country the diversity of vocal tang is perhaps not so noticeable because it is spread over such vast areas of utterance. We do not forget that we are a democracy and in our great republic every man has a right—a constitutional right—to free speech. . . .
>
> In the pot-pourri one hears the puritanical nasality of New England, the shrill and raucous emphasis of Pennsylvania, the soft negroid of Virginia, bred of generations of black mammies' crooning to the babies, the drone of the mountaineer, the flat tones of Kentucky and Tennessee, the assertive r of the Middle West, the Scandinavian lilt of Minnesota and Wisconsin, and . . . New Yorkese. Upon the speech of these sections has been superimposed the influence of every known language from Polynesia to Kamchatka. It is shot at girl legislative halls and women's luncheon clubs. . . .
>
> The first step in the development of our young actors is to rid them of the influence of linguistic neglect, and it is astonishing to find how tone-deaf most of them have become.

One of the most important steps in improving the speech is the matter of timing. Some speak too swiftly; others, too slowly. Sarah Bernhardt was noted for her ability to be heard distinctly in all of the theatres in which she appeared. Even after she had lost her legs, she could carry the whole stage by the magnificent range of her voice. When she was studying, one of her teachers told her to whisper for half an hour a day. She was to whisper as if the room were full of people and so that everyone in the room might hear her. This helped her in getting both her pitch and in developing her sense of timing. Try it yourselves. You will be surprised at the difference in your voices in both their beauty and their clearness. Reading poetry aloud every

day will also help in making your voices flexible and beautiful.

One thing that you should guard against is using your voices harshly when you attend your football and basketball games. By tearing them harshly through loud shouting, you may sometimes injure the delicate cords and find that you cannot speak as beautifully as you would like.

Listen to your voices. Are they harsh and coarse? Are they melodious? Are they like persistent drops of hail battering a tin roof? Are they whining voices? Whatever you do, do not imitate other person's voices. Use your natural voice. Trying always to be friendly and at peace with yourself and the world will help make your voices pleasing. It may be that your school has some dictaphones into which you can talk and hear the record as it is played. If one is available, get permission to talk into it and listen carefully to your voice to see how it may be improved.

What do you like best in the voices of those you hear speak? How can you develop pleasing speaking voices?

One of the main reasons that you choose your speech is so that you can converse with the other students, members of your families, or with your social units. Conversation can be one of the most delightful experiences of life if you train yourselves in the art of conversation. One of the essentials of good conversation is the ability to listen. You girls might try listening during class periods when you are discussing the lessons. If you listen, then you may get some thought which you should like to contribute. You must not, however, be a constant listener without taking part in the conversation, for people will think that you are stupid, unfriendly, or unwilling to express your ideas.

In conversing, be sure to stay with the subject. So many people listen for a moment and then inject a subject foreign to the one already being discussed. But also don't persist in going in circles around and around the same subject when all possibilities have been exhausted. The clever conversationalist will guide the talk when she finds that it is becoming dull or when she fears that it tends to become personal, embarrassing, or exhausting.

You should constantly ask the question as to whether the talk is being of value to everybody. Sometimes it is necessary to break into the train of a displeasing conversation by taking the attention completely away from the subject.

This can be done adroitly in several ways, as for instance, by pointing to some beautiful painting or mentioning some book. It may also be done by saying some such phrase as "that reminds me," and then telling a story which, while having points of similarity, will change the subject. It may be necessary at times to make a deliberate break. On one occasion, a young woman suddenly realized that she and her companions were indulging in a conversation which was steadily becoming less what it should have been. Suddenly she said, "I wonder what the weather's like outside." Everyone laughed and was jerked into a realization of where the conversation was leading. The subject was dropped and another one introduced.

In what other ways can you direct attention away from disagreeable subjects that may arise in conversation?

Lord Chesterfield, a master in the art, suggested the following rules for successful conversation:

Talk often, but never long.
Adapt your conversation to the people you are conversing with.
Tell stories seldom, and absolutely never but where they are very apt and very short.
Never hold anybody by the button or the hand in order to be heard out.
Take rather than give the tone of the company you are in.
Avoid in mixed companies, argumentative, polemical conversations.
Have a frank, open, ingenuous exterior, with a prudent and reserved interior.
Always look people in the face when you talk to them.
Neither retell nor receive scandal willingly.
Mimicry—neither practice it yourself nor applaud it in others.
Swearing is as silly and as illiberal as it is wicked.
Loud laughter is the mirth of the mob, for true wit and good sense never excited a laugh since the beginning of the world.

Analyze each of the rules of Lord Chesterfield.

Dr. Lin Yutang states that women's part in conversation is to add the "necessary frivolity" and "to listen and look sweetly pensive." Women do set the pace in conversation, control the choice of topics, and add gentility or tone to the discussion. You girls right now can be developing your originality to add to discussions.

Many don'ts could be added to the list of what not to do in conversation. But if we say that you are to be courteous in all ways, you will avoid all trouble. If you are courteous, you won't interrupt, argue, contradict, talk too loudly,

monopolize the conversation, be dogmatic, exaggerate, appear disinterested, or brag. Courtesy also would make you accept as a matter of course the niceties of conversation, such as clearness of thought, word, and voice; restraint; tact; imagination; humor; listening; vitality.

Real conversation is a delightful experience, for it unfolds new horizons, brings to birth new thoughts. As a direct result of a conversation held between Professor John B. Whitton of Princeton University and Edward R. Murrow, C. B. S. Correspondent in London, the largest short-wave listening post in the United States, was developed in connection with Princeton University. It operates twelve hours daily and listens to all the broadcasts that originate in Europe. Since the outbreak of war, it has been the main source of contact with what occurs there.

Do you know any other accomplishments brought about as a direct result of conversation? How do you come to know things most completely: by reading, listening, or talking about them?

If you wish to be a truly good conversationalist, you must really care for people. This caring for people must manifest itself in everything you do rather than merely in what you say. In **Mrs. Miniver,** Judy, the daughter, speaks of a woman who makes a fuss over children.

When people are frightfully fond of children you never know whether they really like **you** or not, do you? . . . And besides, she makes such a Thing about everything, if you know what I mean.[1]

You can evidence your interest in others by being appreciative of their successes, failures, and asking about them. Sincerity of word and action must indicate your fondness for people. You must approach people as if they were certain to like you and begin to talk about the things that interest you and that will nine times out of ten interest them also. Forget yourself in your subject and you will find that conversation will move forward easily and happily.

The trouble with most folk is that they chatter too much and don't converse enough. The weather is all right—and there is not a thing that can be done about it. Therefore the best thing to do is to use the weather as a diving board, and plunge into some interesting subject that can be changed or modified and improved by talking about it.

[1]**Mrs. Miniver,** Jan Struther, Harcourt, Brace & Co.

Who are the best conversationalists you know? Why are they good?

Dr. Lin Yutang, father of Adet and Anor Lin, said:

The speech of a cultured Mandarin official is a beautiful thing to hear. His words come out with a beautiful cadence, and the musical tones of the Peking accent have a graceful musical rise and fall. His syllables are pronounced gracefully and slowly, and in the case of the real scholars, his language is set up with jewels from the Chinese literary language..[1]

Dr. Charles W. Eliot, for many years president of Harvard University, wrote:

I count one mental acquisition as the essential part of the education of a lady or a gentleman—namely, an accurate and refined use of the mother tongue.

Certainly, with these comments ringing in your ears, you Junior girls should try to emulate the examples and make your speech a thing of beauty and usefulness. And in addition, it should be a thing of kindliness too. Gossip, back-biting, sarcasm should find no place in the speech of Latter-day Saint girls.

Recall frequently this little stanza:

Boys flying kites haul in their white winged birds
You can't do that when you're flying words.
"Careful with fire," is good advice we know;
"Careful with words," is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead;
But God Himself can't kill them when they're said.
—**First Settlers' Story,** Will Carleton.

Suggestions to the Leader For Lesson XVIII:

In this lesson, there is an opportunity for story-telling again, for there are some great stories of lasting friendships. Daman and Pythias, David and Jonathan, are both stories that bear repeating again and again. In some localities, there are friendship circles which have been in existence for as high as forty years. The leader will find it advantageous to emphasize wherever possible stories of great friendships which have existed locally.

One of the great friendships in our Church was that of Joseph Smith and Brigham Young, which prompted Brigham Young on his deathbed to cry out, "Oh, Joseph, Joseph!" Another great friendship is that which existed between President Heber J. Grant and Anthony W. Ivins.

By analyzing some of these friendships the girls can arrive at some definite conclusions concerning the basis of friendship.

[1]**The Importance of Living,** Lin Yutang, John Day Company.

XVI

A Choice Land

Discussion Conducted by "Miss Question Box"

(January 27)

AS class leaders, by this time you will have undoubtedly discovered for yourselves how readily nearly all questions are, or can be, related to the lessons. Here is your opportunity to point out to the girls that nearly all questions center around this fundamental matter of "choosing"—choosing to do right rather than to do wrong, saying, as Joshua of old said, "as for me and my household, we will serve the Lord." You have, undoubtedly, discovered that even questions of etiquette, boy and girl problems, Gospel subjects, ethical matters—in fact everything can be grouped around the idea of either a "choice girl" or a "choice land." If you have sorted your questions—answering what was needful after class discussion, and leaving the others for the two "Question Box" discussions, it is suggested that this second "Question Box" night be built around the idea of a "choice land."

With that in mind, prepare well in advance. Ask the girls to hand in their questions early so that you may assign members to "look up" certain questions, so that you may gain information on them yourself, or so that you may ask some special authority to come in and help out, if the questions require it.

Perhaps you will find that some of the girls take this term, "land" literally and want to know if the country must be rich in order to be "choice." Let's cultivate that corner for a moment—

Is a choice land one in which rich loam abounds, where lakes and rivers are full of fish, where lands are well timbered, mountains veined with ore, and levels layered with oil? What can we do to make our lands fertile? What about soil conservation, forest rehabilitation, water purification? If many of your girls are interested in this angle, they might be very happy to hear the opinions of an agronomist or someone in the forestry service. You might read from

Gospel Doctrine, President Joseph F. Smith's admonition to the Saints to "pray over their lands."

Perhaps some of your girls will be confused over the place of the family in a choice land. This is your opportunity to do a little "weed pulling," in this corner. Many sociologists speak of the family as the "unit of society," holding that without it, the whole structure of civilization disintegrates. Our Church feels that the family forms a sacred chain throughout the eternities. If the family is so important as all this, can a land be choice where divorce has already reached an appalling figure and is constantly increasing? Can a land be "choice" where "choice spirits" are not welcomed, where birth rates are even below the minimum maintenance level? Can a land be choice where people forget the life which preceded this, and have no faith in the hereafter? How can a small group animated by true devotion to their Heavenly Father and by the resolve to extend the sanctity of the Heavenly family into their earthly relationships, leaven a large group of sodden numbers? How does a little yeast act in a large loaf to make it "choice"? A wise leader can show the girls their privileges and responsibilities in the world today.

Perhaps some of your girls will want to do a little "ploughing" in this field. Is a land choice if homes are dilapidated, untidy, rundown—even dirty? Should our pride in our "choice land" show itself by creating choice surroundings? Should it appear in flowers, cleanliness, order, repairs, paint? Can anything be kept "choice" without effort and industry? Must we choose to work in order to fulfill our missions and enrich our lives? The lessons will stimulate thinking along these lines; a second reading will help greatly in reaching conclusions and ideals.

It may be helpful to survey this section of our choice land. Should our system of government be aimed toward tying the other fellow's hands or toward universal freedom? Should we be piling restrictive laws upon restrictive laws or bending the large part of our effort toward education—religious, ethical, cultural? Is it true, that nearly all laws are made to regulate the least intelligent and most selfish? Should we as citizens aim to live above the law or to constantly "crowd the yellow light," figuratively speaking? Should we be striving to see how closely we can come to perfection or how closely we can come to "doing as we

please" without being condemned for it? Couldn't all of our questions on the Sabbath, the Word of Wisdom, tithing, be answered by getting our point of view straightened on this matter of freedom—freedom to grow more like our Heavenly Father? Search the lessons for angles on these matters. What is the value of being far-sighted about our country?

Perhaps you will like to dig into this part of our choice land. What does a real knowledge of etiquette have to do with a choice land? If all of our actions are based fundamentally on the four S's—sensitivity, sensibility, sincerity, simplicity—on the love of our fellow men and the desire to do the "correct" and kindly thing, will life be happier, smoother, and easier for everyone? Should this point of view extend to our families, neighbors, communities, and nations, or should this matter of good manners be limited to a few friends and acquaintances? Could good manners contribute to a "choice land"?

Every Junior leader will find it helpful to think over the lessons as she is sorting the questions, to try to establish a point of view—a Latter-day Saint's point of view—in answering them. She will try to be understanding, sympathetic, without being sentimental, and to enjoy this evening's visit with "Miss Question Box."

XVII

Social Conduct—The Table

(February 3)

OUR state of mind when eating is an important matter. What pleases the eye is more easily digested than unsightly dishes. It is imperative to make the table as attractive as possible. Everything must be scrupulously clean and the silver bright. A snowy white cloth and a well balanced meal, neatly served, are factors toward good digestion.

Laying of Table

1. Silence cloth of Canton flannel or table padding, to prevent noise, injury to table, and wear on edge of cloth.

2. Laying of table cloth. Center of cloth on center of table. Cloth perfectly laundered with only one crease, the straight central crease.

3. Place knives at right of plate, sharp edges toward plate, one inch from edge of table. Soup spoon (bowl upward), and oyster fork at right of knives, if these things are included in the menu. At left of plate the forks, tines upward, are disposed in the order of use, the one farthest from the plate being the one first needed.

4. Napkin at the left of plate. (If first course is not already on "place plate," napkin may be placed there.)

5. When bread and butter plates are used, they are placed above dinner plate a little to left.

6. Glass at right of plate at top of knife.

7. Salts and peppers near corner of table, or one pair of individual salts and peppers for each two people. Observe symmetry.

8. Use flowers of delicate and agreeable perfume, or a handsome dish of fruit for centerpiece on table. This should be low so that guests may see across the table without difficulty.

9. The spacing of places should be about twenty-four inches from plate center to plate center.

10. As a general rule it is correct to have a plain white place card with the guest's name written on by hand.

At very informal dinner parties, where the guests are intimately acquainted, it is possible to have fancy place cards, but under any other circumstances it is rather poor form. The formal dinner has a classic place card. It may be in parchment or in a smooth, dull surfaced finish. It may either be a single card similar to that of a calling card, or it may have a lap-over piece on which to rest. In either case it bears only the name of the guest.

The dinner party is the height of hospitality, the most delightful of social functions.

It is customary for the hostess to sit at one end of the table and the host at the other. Gentlemen of honor at right of hostess and lady of honor at right of host. Second honored gentleman at left of hostess and second honored lady at left of host. However, at a large affair, the hostess may relinquish her place at end of table to gentleman guest of honor, in which event she would sit at his left.

At luncheons the hostess sits at the head of the table and places her guest of honor at the other end.

Serving dishes are always passed at left of person being served and usually plates are removed from left. But if more convenient, it is permissible to remove them from the right.

Remove all dishes before serving another course, and remove everything except decorations before serving dessert. Crumbs are to be removed with crumb scraper or a clean napkin and plate.

There are two methods of serving a dinner which are considered correct. One method is to help all ladies before gentlemen are helped. The other, to serve all in the order in which they sit.

Table Manners

One should sit erect at table, never have elbows on table, nor toy with knives, forks and spoons, but keep hands in lap when not eating.

The unpardonable sin of good society is bad table manners.

Napkins are laid across lap, unfolded half way, never tucked under the chin. With small children the napkin may be fastened around neck.

Leave napkin unfolded on left of place when arising

from table. However, if hostess folds hers it is proper to fold napkin.

When not in use the knife and fork are laid across the back of plate, blade of knife towards inside and tines of fork upwards.

If in doubt as to which knives, forks and spoons are intended for the various courses, remember that the cutlery and silver are laid in the order in which they are to be used, taking them one after the other from the outside.

As each course is cleared away the silver belonging to that course will be taken away also, and that to be used next will then be on the outer edge of the place. There is then no difficulty in getting the silver for the dish for which it was intended.

Soup is taken from side of spoon. Bread and crackers must not be broken into soup, but small pieces broken off and eaten with soup.

Leave spoon on saucer, not in cup, and cocktail spoon or fork on plate, not in glass.

In eating cereal or dessert one dips the spoon toward him and eats from the end, but in eating soup the spoon is dipped away or toward the back of the dish, and the soup is sipped noiselessly from the side of the spoon.

The Japanese use the finger bowl before the meal. Americans use it after.

Dip the tips of fingers in bowl and wipe on napkin.

Never dip the corner of the napkin in the finger bowl.

Leave the table as gracefully as possible.

Things Not To Do

Never break bread into plate to soak up surplus gravy or sauce.

Never cut roll or slice of bread but break into convenient sized pieces.

Never drink when you have food in your mouth.

Never push your plate away upon finishing a course.

Never collect condiments, butter, relishes, etc., around your own plate, but after helping yourself, place them where they may be reached by others.

Never put salt on the tablecloth.

Never eat sticky, fancy cakes and pastry with the fingers when a fork is provided.

Never aid the clearing of the table by stacking, but let the waitress remove dishes from one place at a time.

Never let nervousness make you appear awkward, but be quietly self-possessed and others may not notice your mistakes.

Never tip dish to get last morsel.

Never play with silver or crumb bread on table cloth.

Never discuss unpleasant subjects at table.

Mealtime should be cheerful.

Other Important Suggestions

All semi-solid foods are eaten with fork. Fish, salad and pie are eaten with fork. Some salads should never be touched with a knife, but lettuce heads are an exception.

Use either fork or spoon to eat ice cream and ices.

Finger foods for which use of fork would be improper—small bird bones, such as squab; cheese, chips, pickles and olives. No better way has yet been found for eating corn on the cob, than with fingers. Asparagus may or may not be eaten with the fingers. Artichokes may be eaten with the fingers.

Invitations to dinner should receive prompt reply and the engagement should never be broken except from unavoidable causes, such as illness, bereavement, etc. This applies to luncheons as well.

Luncheon sets or doilies may be used on bare table at luncheon, but a snowy white cloth is preferable for dinner.

Guests should arrive punctually, ten or fifteen minutes before the stated hour rather than ten or fifteen minutes after.

Good manners in eating and drinking can never be learned by rote, but can be acquired by close observation. "Stop, look and listen," are pertinent words of advice to the shy person who finds embarrassment at a strange table.

It is in the home that table manners may be learned best.

One may not have a complete silver service or many fine things with which to set the table, one need not have expensive linen, but one can always be clean, courteous, and correct in manner.

One always uses the finest she possesses for guests. Nothing is too good for one's friends.

After discussing this lesson have a dinner party. Appoint committee of Juniors to provide menu, another committee to provide equipment, another to set table. Let an Explorer act as host and Junior girl as hostess. Have the two presidents of Mutual as special guests of honor, seating them at tables according to rules of etiquette.

The following play will be worthwhile and interesting for the Explorers and Junior girls to put on after completing these discussions on social conduct.

The Right Thing At the Right Time
By Vida F. Clawson

Scene—Dining-room in modern home.
Time—Present.

Characters—
Mrs. Forbes.
Jane, her daughter.
Tom, her son.
Bill, a friend of Tom's.
Vivian and Mary, friends of Jane's.
Curtain rises, showing Jane reading and Mrs. Forbes knitting.

Mrs. Forbes: When will Lucile be home, Jane? I quite miss her.

Jane: Tom's hoping she'll be home within a day or so, because Bill Brighton is in town, and Tom's anxious to have Lucile help entertain him. Lucile quite likes Bill, you know.

Mrs. Forbes: I can't imagine Lucile being interested in a Westerner.

Jane: Why not?

Mrs. Forbes: She has been raised with such different ideals. We Westerners can't give quite the attention we should to little formalities of life. Lucile's mother was a stickler on etiquette. When I was young I rather thought she over did things, but now I'm older and wiser, I regret that I haven't given more attention to it in rearing you and Tom.

Jane: I hope you don't think Tom and I are ill-bred.

Mrs. Forbes: No, not that. You have absorbed a great many things that are correct, but on the other hand—
(Tom enters, throws his hat on the table, and sits down in chair in attitude of dejection.)

Mrs. Forbes: Tom, what's up?

Tom: Oh, I'd planned on showing Bill such a rousing good time, and now he won't consent to do anything but go to a movie or two.

Mrs. Forbes: Isn't he well?

Tom: Well? Say, he's the healthiest chap I know No, it's not his health; but he's got an inferiority complex or something. Here I thought Jane and I, Lucile and Bill would have just one grand time —and Bill won't.

Jane: Why not?

Tom (**somewhat disgustedly**): Oh, he thinks he's not well-bred, or something of the sort. He has a crush on Lucile, but yet he thinks she's a snob. He says he doesn't, but he refused to go to the dinner-dance the Frat fellows are giving. Darn the luck! Bill was such a good fellow to us last summer.

Jane: He certainly was. Maybe he hasn't a tux, Tom.

Tom: That would be easily overcome, but it isn't that. He's afraid of his etiquette. Can you imagine a red-blooded fellow like Bill stumbling over a thing like etiquette?

Mrs. Forbes: Yes, I can. Especially around a girl like Lucile. Lucile has had etiquette morning, noon and night since she could walk and I guess Bill senses it.

Tom: But Mother, you know Bill. He's a gentleman if there ever was one, isn't he, Jane?

Jane: He certainly is, or at least he seemed to be, up in the mountains.

Mrs. Forbes: I've no doubt that he's a gentleman in the real sense of the word. A fine character is the foundation of real culture, but you see Bill has been roughing it with his father for—how long is it?

Tom: Oh, since he was about eight or nine, and he's twenty-four now. That's sixteen years, isn't it?

Mrs. Forbes: No wonder he feels out of place in the city.

Tom: He shouldn't. He's been to college.

Jane: Yes, but Bill told me that he had absolutely no social life at college, and even if he had—just before you came in Mother was bewailing the fact that you and I don't know more about things, and we've been to college, too.

Mrs. Forbes: Don't think I mean to imply that I am not very proud of you both, but I do regret that I have not been more thoughtful of the little rules of etiquette myself, and taken more care to instill them into your minds.

Tom: Maybe I ought to have an inferiority complex too, but I'm so dumb I don't know enough even for that.

Mrs. Forbes: Now Tom!

Jane: Well, just for fun let's see how much we do know, Tom. Now when one sits down to dinner—

Mrs. Forbes: To begin with, one should never sit down at the table until the hostess sits. Then the gentlemen should see that the ladies are all seated before they sit.

Tom: Well I knew that.

Mrs. Forbes: Yes, you knew it, but you probably don't feel absolutely at ease about it because of the fact that we don't always practice it at home.

Jane: Suppose we spend the afternoon in checking up on our manners.

Tom: Fine—and I'll call Bill up at the hotel and have him come down.

Mrs. Forbes: That's dangerous. He might feel as if it were all done for his benefit. It would be fine to have him, but just how—

Tom: Leave that to me—I'll be back in five minutes. **(Tom grabs hat and exits.)**

Mrs. Forbes: We'll get out our best linen, Jane, and our best silver, and just pretend that we are going to have a lovely dinner. **(Mother is busy getting out linen and silver. Doorbell rings.)**

Jane: I'll answer, Mother. Oh, Mary and Vivian, how are you? Come in.

Vivian **(noting Mother setting table)**: Oh, you're going to have a dinner party. We'll not stay—we just dropped over for a minute or two.

Mrs. Forbes: No, we're not going to have a dinner; we're just going to polish up on our table manners. If you feel the need we should love to have you stay.

Jane: How fortunate that you came over now. It's going to be good for us all, and lots of fun, I think. Give me your hats and each of you can set a place properly at the table. Girls must know more than boys about these things, for they not only need to know how to use the different pieces of silver but how to place them on the table. **(Each girl sets one place at the table.)**

Mrs. Forbes: Now let's see who is correct. All places should be about twenty-four inches from one plate center to the other. Jane, you have set yours a little too far apart, and Vivian, yours is too close to Mary's place. It is better to place the butter knife across the bread and butter plate, and of course the butter should be on the bread and butter plate before dinner is served. Yes, that's right. You have the soup spoon and the meat knife to the right of the plate, and a fork for the meat, one for the salad. Jane, get the water glasses. The napkin should be placed at the left of the forks and of course we should have an appropriate centerpiece.

(Tom and Bill enter.)

Jane: Here are the boys.

Tom: Mother, this is William Brighton. Mary and Vivian! I'm glad to see you I'm sure. Miss Varley, may I present Mr. Brighton; Miss Patterson, Mr. Brighton. **(They greet each other with "How do you do, Miss Varley, etc.)**

Vivian: I understand that we are to spend the afternoon polishing up our manners.

Tom: Mother, were my introductions correct?

Mrs. Forbes: Entirely so, Tom. One always introduces a gentleman to a lady, unless the gentleman happens to be the President of the United States, a high Church official, or a foreign sovereign.

Bill: Well, I'm none of these, so you were entirely correct, Tom.

Tom: That's a good beginning. Now what's next?

Mrs. Forbes: We have set the table for a four course dinner—not a formal dinner because a formal dinner might have more courses. But we can learn plenty with four courses. Now the table is properly set; I will be the hostess. Bill, will you take Miss Varley to dinner? Tom, you take Mary, and Jane and I will come together. Jane will act as maid also.

(All stand around the table until Jane moves out her mother's chair. Each gentleman moves out the chair, seats his lady; then the gentlemen sit.)

Tom: Now I'm stumped already. I don't know whether I am to unfold the napkin entirely or not.

Mrs. Forbes: No, you are only to unfold the napkin half way and place it across your knees (**they all do that**). Now Jane, you bring in the soup plates and place them on the service plates. **(Jane does this, after which she passes a plate supposed to contain crackers.)**

Mrs. Forbes: When eating soup always dip the spoon away from you—toward the back of the dish, and sip the soup noiselessly from the opposite side of the spoon. Never break the crackers into the soup.

Tom: Mother, is this the way? **(Tom demonstrates and all follow suit.)**

Mrs. Forbes: That is correct, Tom. Now Jane, we have finished our soup and you may remove the soup plates. At a formal dinner the plates should be removed one at a time and taken out of the dining room.

(Jane brings on the dinner plates, one at a time, removing the service plate with her left hand and placing the hot plate down with her right.)

Mrs. Forbes: That is right, Jane, you remove the service plates which the soup has been on with your left hand and place the dinner plate down with your right. Sometimes at a family meal the dinner plate is used as the service plate and is not removed but used when the meat and vegetables are being served. We'll pretend that there are on this plate—meat, potatoes and gravy, and cauliflower with melted butter poured over it. The cauliflower should be eaten with a fork as are the other things.

Tom: Suppose instead of cauliflower there was a cob of corn on the plate; then you would pick the cob of corn up in your fingers.

Jane: Suppose there were peas.

Mrs. Forbes: The peas, if served on your plate, might be served in a timble and should then be eaten with a fork. Now Jane, the next course please. **(Jane removes the dinner plate and one knife and fork.)** This course is the salad course; it is tomato salad and of course is eaten with your salad fork. Jane bring on the rolls. **(Jane passes the rolls.)** You should each place your roll on your bread and butter plate, and butter it there unless the rolls are buttered in the kitchen before serving.

Tom: Suppose we were served bread instead of rolls.

Mrs. Forbes: Then you should break a small piece of bread from the slice and put a little butter on it. Never spread a whole slice of bread at a time and bite into it. Olives, celery, radishes, salted nuts, pickles, etc. are taken from the dish and put on the bread and butter plate and eaten with the fingers. Jane dear, we're ready for our dessert. **(Jane removes the salad plates, bread and butter plates and all the silver.)**

Mrs. Forbes: Our dessert is apple pie and of course is eaten with a fork, which may be brought in with dessert.

Tom: It's very nice to know all of these things, but after all is done and said, don't you think it's a lot of bunk, mother?

Mrs. Forbes: No, indeed Tom. It is true that it's a shame to have to spend much time on these little points, for they are things that we should have acquired in our early childhood, but those of us who haven't acquired them must spend time enough to learn them for we are often judged by our etiquette. Let us not forget that good etiquette is founded on good character.

Mary: Don't you think, Mrs. Forbes, that the boys and girls in our Church need "jumping up" about their manners in general towards each other? Mother has been quite set on the idea that I must never go to a dance without an invitation from a boy. She says if I begin to go to parties alone and allow the boys to take me home afterwards that I'll always have to do so. But the boys seem to take it for granted that they'll meet the girls at the dance.

Mrs. Forbes: Yes, indeed. Of late years boys have been very forgetful of the courtesies due the girls, and girls have been a little too forward I think. If all the mothers would do as your mother is doing, perhaps we could reform the boys.

Tom: In defense of the fellows—sometimes they don't know about our ward dances until the day of—

Mrs. Forbes: Well it's better late than never, Tom.

Bill: If we have an authority, I would like very much to know about ballroom etiquette.

Jane: We have the authority all right. Do you all want to hear it?

Tom: I'd like to hear it.

Bill: I believe I'll stay in town all winter and join your Mutual class, if you don't mind, Tom. If they are teaching things of this sort it would be worth anyone's time.

Tom: We have a splendid class, and there are lots of good looking dames in the Junior class.

For further information consult any good book on Etiquette, such as Emily Post's or Lillian Eichler's.

XVIII

The Friends A Girl Chooses

(February 10)

THERE are girls whom boys like; there are girls whom girls like; and there are girls whom both boys and girls like. You of course wish to be the latter kind. A girl whom both boys and girls like is assured of happiness and friendship all her life through. There is nothing so priceless as friendship, for it makes even the hardest life bearable. And this is one fact to remember always: no matter how poor you are, you can have friends if you are willing to make yourself the kind of person who deserves them.

As was said in the chapter on "A Choice Land," it doesn't matter so much where you live as what you are that determines whether you are the kind of person who will have friends. And what you are can be developed right now. It can be the hope chest that you keep right up to the minute, that doesn't have to be discarded with the changing styles, for the kind of person who attracts friends doesn't go out of style but remains the same from generation to generation.

Why do you feel that friendship is extremely important for a happy life?

Agnes Newton Keith is an American woman who married an Englishman and moved to Borneo where her husband's work in his government's service required that he live. Certainly a woman who was reared with all the conveniences in the United States would find it difficult to adjust to the primitive conditions in this faraway outpost of the British Empire. But she had the rare qualities that enabled her to make friends wherever she went. In North Borneo where there were only about seventy civil service persons, and about 270,000 Chinese, Japanese, and native inhabitants, she made friends with her husband's fellow officers and also with the people who lived there. She formed a close friendship with both the Chinese and Japanese officials and their wives. So thoroughly did she enjoy her life in this out-of-the-way place she was able to write a very

popular non-fiction book about her experiences which won a prize for her from the **Atlantic Monthly** company.

Think back into the history of the Pioneers who settled in the West. Surely, they had to leave families and friends when they joined the Church. They also had to leave their comfortable homes and their conveniences to travel thousands of miles to a land that was barren and desolate. So undesirable was it considered that trappers who met them as they traveled across the great desert told them that it would be impossible for them to sustain life in the valley to which they proposed to go.

But they came! They made new friends, established new families, and built a great commonwealth that even now is the admiration of countless people who read the story of the courage and the faith of the Pioneers.

Why is it unimportant where you live when you consider the making of friends?

Let us analyze some of the characteristics that made the Pioneers desirable as friends and made it possible for them to make their lives happy, in spite of the hardships which we know they endured.

Elbert Hubbard said that the recipe for having friends is to be a friend. In Proverbs we read, "A man that hath friends must show himself friendly." The Pioneers knew that. Having been tested in the furnace, they valued their friendship highly. It was not lightly given; neither was it lightly taken away. They made friends with those people who held the same ideals as they themselves held, and they also expected the friends they made to respect the things which they held sacred. True friends will always encourage you in the doing of right.

The Pioneers knew that some of their friends had faults, since no one who lives can escape having flaws. But they knew enough to find the beauties and fine characteristics in their friends and preserve them at all costs. You know that a true friend will neither gossip nor backbite. She would lose one of the greatest characteristics of a true friend, if she did so. This characteristic is sincerity. Likewise this same sincerity will impel your friends to point out ways in which you can improve in mannerisms or features which can be corrected.

Sincerity is closely akin to honesty and is part of the same cloth. Many persons have said that the kind of person they dislike most is the one who appears friendly on one occasion and does not recognize them the next time. Sincerity would preclude this happening.

If you are truly sincere in your friendship for a certain girl, you will be especially careful not to make her conscious of the peculiarities that she may have which cannot be overcome. For instance, if she freckles, she cannot do much about it. She is very self-conscious on this point. As a true friend, you will avoid all references to freckles and will help her build a resistance to sensitivity on this point. Sometimes this thoughtlessness to handicaps over which people have no control can be very tragic. One girl had a hard lesson concerning this very fact. She and her friend were walking down the street when a lame boy came up the other side. Thoughtlessly she began to imitate his walk. Her friend said, "Oh, Mary, don't. My brother is lame. It breaks my heart when I see anyone who has suffered an injury or has a handicap." The first girl felt very much ashamed and sorry. She has never since then made fun of any person's physical disability. In little ways, you are sometimes careless of your friendships by making fun of people's characteristics which cannot be changed. Job said, "To him that is affected, pity should be showed from his friend."

Sincerity, then, is one of the first characteristics of a good friend. Sincerity will make you forego flattery, which is a form of polite lying. Sincerity, without gushing, should be one characteristic of a friend.

Why is sincerity a very important factor in friendship? Why will sincerity make you overlook physical incapacities of your frends?

The matter of honesty may be considered from another angle also. You like someone on whose word you can rely. You don't claim for a friend very long someone who tells you one thing and someone else another. You want as a friend someone who can tell you the same story twice in the same way. This does not mean that your friend may not change her viewpoint or belief. In fact, as you grow older, you change in your outlook and reaction to life. Change is wholesome. But you object to those who are erratic and changeable and cannot be relied on to tell the truth.

In being honest, you girls must be careful that you do not become so thoughtless and outspoken that you hurt other's feelings. Some girls might blurt out that they do not like Mary's hat, when it would have been much wiser if they had kept still and said nothing at all. If, however, Mary asked the question, those girls would answer truthfully that the hat was perhaps not quite so becoming as others that Mary had worn. You like someone who will answer your questions honestly, at the same time trying to give as little hurt as possible. Someone said that some people have tact; others just tell the truth. You should labor to obtain tactfulness. Tact comes from a goodness of heart added to good taste.

What difficulties do you have being a truthful friend and at the same time a tactful one?

You undoubtedly have said that you like a girl who is a good sport. Because this expression has been abused, you had probably better make some definitions. A good sport is one who is willing to enter into fun, so long, and only so long, as it does not harm herself or others. A good sport can join in a laugh on herself better than she can on other people. A good sport can think of original, wholesome ways of having a good time. But a good sport is definitely not one who enters into an activity or participates in something that will injure her body. Moreover, she will never encourage others to participate in such activities. You girls must never be misled into thinking that people are your friends when they tell you to be good sports and take a drink or a cigarette. A true friend knows that good sports are those who enter into the fun that will not leave regrets or do harm.

What characteristics do you think are essential in being a good sport?

Another characteristic that you particularly need in friends is understanding. Whatever you may do, you want to feel that your friends will stand beside you, will remain true to you because they understand you almost better than you do yourself. The understanding heart is one of the greatest gifts bestowed on man. Each of you should strive to attain it. Jesus said, "Judge not, that ye be not judged." Understanding would make you avoid the judging of your friends, because as Jesus continued, "And why beholdest thou

the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?" Since each of those on earth has some frailties, it behooves all to understand one another and not be over-critical of the faults that their friends have.

If you could understand one another rightly, you would be able to see why your friends act as they did, even if you did not approve their actions, and you would in your understanding try to help so that they won't do the same wrong thing again.

A lack of understanding sometimes causes friends to "split up" and "hold grudges." In one community, a group of girls who had been friends for many years broke up, some going in one group and some in another. The girls of each group would not speak to those of the other. The situation steadily grew worse. Where they had been friends before and had many good times together, they now were really enemies and could not have good times under any circumstances. Every one of the girls felt unhappy about the situation which had arisen. Finally one of the girls was big enough to "forget on purpose" that she wasn't supposed to speak to the others. When she met the leader of the other group she spoke to her. This broke down the barrier, and soon the girls all gathered together and agreed how silly they had been to quarrel in the first place. Today those girls, now women with grown families, still have their social group, and each member is loyal to every other member. When they have differences of opinion, they talk things over frankly, and they come to a common understanding. They have learned their lesson that it does not pay to "hold grudges." You girls will be wise to recall President Grant's editorial, "Self Judgment," in the March, 1941, **Improvement Era**, in which he quotes a poem, the last two lines of which read:

> So first improve yourself today
> And then, improve your friends tomorrow.

Understanding will eventually lead to the establishment of brotherhood among men and women all over the earth. One outstanding example of understanding is found in the attitude of William Penn when he came to America to occupy land which had been given him and which now is known as Pennsylvania. In a spirit of understanding and friendliness, he called the Indians together and said:

The Great Spirit who made me and you, who rules the heaven and earth, and who knows the innermost thoughts of men, knows that I and my friends have a hearty desire to live in peace and friendship with you, and serve you to the utmost of our power.

It is not our custom to use hostile weapons against our fellow creatures, for which reason we have come unarmed. Our object is not to do injury, and thus provoke the Great Spirit, but to do good.

We are met on the broad pathway of good faith and good will, so that no advantage is to be taken on either side, but all to be openness, brotherhood, and love.

That there ensued a close understanding and friendship between William Penn and the Indians was evidenced by the name they bestowed on him, that of "Onas," meaning "Older Brother." After his death they proved that friendship even further by giving his widow enough beautiful furs to make herself a coat to safeguard her as she passed through the thorny wilderness without her protector and guide.

Even though you may not accept everyone as your intimate friends, you should establish a friendly attitude and be gracious to all whom you meet.

Your friends will fall roughly into three classes: The first are casual ones with whom you are at home in classes and sports, but whom you don't make your intimates. The second are those who enjoy the same intellectual pursuits that you do. They like the same music, the same books, and the same paintings that you do. The third group consists of the chosen few who share your spiritual experiences and without whom life would be barren and profitless. Choose some of all three kinds of friends.

In what ways will you train yourself to have an understanding heart? How can you develop an understanding for all people whether they become friends or not?

Emerson said, "Every man I meet is my superior in some way." By being friendly, you can learn from those whom you pass in your various activities. One noted attorney made the statement that he had learned some new thing from every person whom he had been privileged to meet. He said that because one day he had listened attentively to the janitress who worked in his office building, he was able to win an important court decision several months later. Certainly you girls should be friendly to all whom you meet. Learn to be gracious always, and it will be natural when you want especially to be so.

Some other qualities that you like in your friends are cheerfulness, loyalty, and congeniality. In the Bible we read, "A merry heart doeth good like medicine." Cheerfulness will help keep sorrow away and will gather friends around you. Cheerfulness will help you see that life is good, taken as a whole, though parts of it may have their dark moments.

Why do you think cheerfulness is a valuable characteristic of a friend?

Loyalty is priceless in friendship. Loyalty is another way of saying that a friend is dependable and trustworthy. A loyal friend, recognizing your faults, and with an understanding for them, will defend you and stand by you when you are absent as well as when you are present. It has frequently been said that boys are more loyal than girls. You should strive to give the lie to that statement. The moon is constant; it does not blow hot or cold. Its temperature never varies from 244 degrees cold on one side and 244 degrees hot on the other. The friends you bind to your heart are constant like the moon. The friend you love is one who will keep an engagement once it is made, will keep a secret once it is told, will guard your honor once you have accepted her into your inner sanctuary of friendship.

How important is loyalty in friendship? How loyal are you to your friends?

Congeniality in friendship is essential. A friend whom you love is one with whom you are perfectly at ease. Congeniality is a queer combination; it is the effortless comfort of an old shoe with the uplifting pride in a new one. Your friends don't want you on parade all the time. They want you to reveal your innermost thoughts and feelings. With this kind of friend, you are really talking with a second self.

What does congeniality mean to you?

Integrity in friendship will not permit you to abandon your beliefs with true friends. In your integrity you will preserve all of your ideals. This means that at times you may disagree with even your best friends on certain subjects, but on fundamentals you will see eye to eye.

In connection with this quality, recall the story of Job. The Lord permitted Satan to rob Job of his children, his

flocks, and his health, yet Job remained steadfast and true to that which he knew to be right. His friends and even his wife approached him and asked why he still retained his integrity, why he didn't curse God and die. Job's answer is classic in all literature:

> All the while my breath is in me, and the sprit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit, God Forbid that I should justify you: till I die I will not remove mine integrity from me.
>
> * * *
>
> For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin, worms destroy my body, yet in my flesh shall I see God.

He suffered more than you would want folk to suffer, yet he maintained his integrity, even in the face of the greatest losses.

Why should you maintain your integrity with your friends?

You Junior girls should have many friends, both among boys and girls. Each of your friends will have a special quality which will open new vistas to you and enrich your life. You will lose greatly if you limit your friendship to only one friend. Widen your horizons.

With friends you will practice the give and take of continued association. You will share your joys and sorrows, your dreams and plans, your ideals.

In concluding this discussion, you must remember that "like attracts like." If you are a good friend, you will attract good friends. If you are a poor friend, you will attract either poor friends or more usually, no friends at all. So the kind of friend you would have, you must first learn to be yourself.

You should recall frequently this little paragraph:

> The pleasure of your company! That is one pleasure that really is unique. Nobody but you can possibly bestow it. You alone are its custodian, and it is remembered as an inseparable part of you, though you yourself may be over hills and far away. Keep it well shined up for us, that rarest of pleasures, and take good care of it, we beg you—for your friends can never find it anywhere, except with you.[1]

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[1] **The Pleasure of Your Company**, Frances Lester Warner, Houghton Mifflin Company.

You should then, above everything else be yourself in your friendships. Develop that inner you, which is a delight to others. As you cultivate the choicest you that you can become, you will attract others of like calibre to you. The friendship of good people is a treasure for which you should seek all of your life through.

Suggestions to the Leader for Lesson XIX:

Since this lesson is of vital importance to girls of this age, the leader may find it advantageous to let the girls put questions in Miss Question Box, in order that their own perplexities may be given consideration. The lesson itself may be given in a series of short lectures, permitting the girls to ask their questions as they arise.

If the leader can get the cooperation of the M Men and Explorer leaders, she might make a questionnaire that she could have these groups answer as a further basis for the wise guidance of the girls in their conduct with the young men of their own community.

XIX

The Girl Friends A Boy Chooses

(February 17)

BOYS have very definite ideas about the kind of girl they like—and the kind they wish to make their wives. They can make all manner of fun of girls and say that they wouldn't be girls for anything in the world, but you can be sure that they like girls nevertheless. They are perhaps like this boy who wrote:

I like girls;
They glide about
And fuss with their hair
And smile and pout.

They pull up their socks
And roll their eyes,
And cook—if they can—
And make punk pies.

They talk about clothes
And shoes and rings,
But never of cars
Or sensible things.

They never think of
Something to do.
But I like girls.
Don't you?

You might take time to analyze the items listed in this poem which the author, Charles Black, called, "Girls." In the first place, boys like girls who are responsive to life and events as they happen. In a questionnaire sent to the boys in some Mutual classes, they called this vivacity. A girl who has plenty of enthusiasm will respond with smiles when things are to be smiled at, will smile even when things go wrong, and the wise girl will always avoid pouting.

Boys particularly object to a girl who fusses unnecessarily with her hair, her face, her fingernails, or her clothes when she is out. Notice the poking fun in "They pull up their socks." The girl who wishes to be chosen by boys will

get ready at home and avoid drawing unnecessary attention to herself or her clothing thereafter. Brigham Young felt that young women needed to restrain themselves in certain respects. He said:

> Not flaunting, flirting, and gossiping, as a great many are, and thinking continually of their dresses and of this and that and the other that will minister to and gratify their vanity. (**Disc.** 15:162)

Another characteristic that the Mutual boys listed in the girls they liked is the ability to carry on a conversation. The young man who wrote the poem quoted made a little bit of fun about the choice of subject which a girl made. Of course, most boys don't want you to talk about cars all the time, but they do want to listen to something besides "clothes and shoes and rings."

You girls will be wise to recognize that the boys with whom you associate are themselves rather shy. Many of them are just beginning to go with girls, and they feel a little bit uncertain concerning how to act. They are eager to show to their best advantage when they are with you, and you girls can help them materially to gain the necessary confidence which they wish to achieve. Right now you are going with them as friends and as "pals." You can help them be natural by being natural yourselves and by beginning conversations on subjects in which you are interested and about which the boys know something so that they can talk to you easily.

Boys like girls who can "Think of something to do" without spending too much money all the time. Boys don't like girls who are always trying to get them to spend their money. You girls must realize that the boys do not have a great deal of money to spend. Even if they are working, they ordinarily only make a very small salary, and most of the boys whom you go with are not earning money at all.

The boys will appreciate you more if you occasionally ask them to spend an evening at your home where you can serve homemade cake and ice cream, or some other simple refreshments. They will also like it if you will get a crowd together and, in the winter, suggest that you go sleigh riding or skating, inviting the whole crowd home for hot soup and pie or cake afterwards. In the summer, you could go for a hike with hot dogs served at the end of the hike or a dinner at your home when you return. Contrary to what you think,

boys like home parties which are properly planned. They can have fun at them and are grateful that they can have a good time with you without having to spend money constantly. They like people who are generous. And why shouldn't you be generous with the boys occasionally and share the expense of entertaining?

What original idea have you for a successful home party where you could entertain the crowd—and your boy friend? Why do you feel that you should occasionally entertain him at your home or suggest ways in which you can have a good time without his spending any money?

Another thing that boys like about the girls they date is that they have a good time and show it. They like a girl who is enthusiastic about the fun she is having. Some girls think it is clever to appear bored. Boys don't like the girl who acts superior. They feel that the girl who does so is belittling the one who takes her out—and usually she is given little chance to repeat her actions. When a young man has taken you out, you will be wise to enter into the fun of the occasion and show by your eyes, your smiles, as well as your words that you are having a good time. When you return from a party, you can thank the young man for the good time you have had. He won't think any the less of you for telling him how much you enjoyed it when he has spent possibly half of his weekly allowance or salary on you. When things don't go exactly as you'd like them to go, a boy will think much more of you if, instead of sulking or scolding, you will accept the situation and make the best of it.

How can you indicate to a young man that you are enjoying yourself? Why should you express your appreciation? How should you act when unavoidable unpleasantnesses arise?

When a young man comes to call for you, you will flatter him by being ready on time. Some girls work on the supposition that boys like to be kept waiting and appreciate more those girls who let a fellow sit uncomfortably fifteen or twenty minutes before they come in to greet him. Almost to a boy, they say that they dislike most heartily a girl who keeps them waiting.

When a young man calls for you, he also wants to meet your parents. A young man likes to feel that he is being welcomed, rather than that he is being hustled out of the house so that the girl won't have to introduce him to the

family. Incidentally, that is another way of subtly flattering a young man, by letting him know that you like him well enough and are proud enough of him that you want your parents to know him. The fact that you have introduced him to your parents will make him feel more responsibility in taking you out, in seeing that you have a good time, and in returning you safely home. Moreover, if you can be at ease with your parents, you will indicate to him that you are able to treat other older folk whom you meet with cordial respect, which boys like a girl to be able to do. You should also make your brothers and sisters feel that they are welcome to come in to meet the young man when he comes to call on you.

Why should a girl be ready on time when she expects a young man caller? What does introducing him to your parents do for him? For you?

Boys have a rather definite opinion of what they expect from a girl on the dance floor. They like a girl who is neat but not conspicuous in her dress—and who doesn't wear a hat! A boy doesn't like a girl to carry a load of things onto the dance floor, and then ask the boy to carry them in his pockets. He also objects heartily to a girl who thinks that she is an official greeter and has to speak to every person she knows on the dance floor over his shoulder. Instead a boy when he is dancing with a girl feels that he is entitled to a considerable amount of her attention. One boy criticised various types of dancers. He said it was unpleasant to dance with one who tries to lead on the dance floor; with one who stumbles over a fellow's feet; with a girl who insists on dancing cheek to cheek; with one who doesn't stand straight and produce the bustle effect; with the girl who thinks she must chatter at every step; with one who doesn't open her mouth once while she is dancing; with the girl who goes into ecstasies about the good dancer someone else is.

Check yourselves against this boy's list and see how you measure on the dance floor.

One thing that men and boys alike despise in girls is their giggling. You have already discussed this in the lesson "The Girl Who Chooses," but you must remember that boys especially dislike it. They say they like a girl who laughs or

chuckles, but they never like a girl who giggles. Boys and men also dislike to be made conspicuous by a girl who talks loudly.

How do you react to a girl who giggles?

Boys insist that they like a girl who is feminine. By this they mean that they like a girl who can play a bang-up game of tennis or skate all around them or ski down a mountainside, but who at the same time never forgets for one instant that she is a lady. To them, this being a lady rules out smoking, drinking, swearing, and petting. And strangely enough, the boys say that they think much, much more of a girl who respects herself enough not to allow every fellow in the crowd to play up to her when he feels like it. One young man put it, "There's no kick in kissing a girl who kisses every man who comes along."

In the questionnaire sent out to some of the young men in the Mutual, they said that they did not mind petting, if the girls petted only with them, but they disliked a girl who would pet with every fellow she met. You girls will be wise to read between the lines in these fellows' books—and refuse to pet with any fellow.

Boys say that it is the girl who invites a fellow to "get fresh" with her. Ordinarily as was stated before, the boys are somewhat timid. And they are good, just as girls are good, but they don't want to be called goody-good any more than girls wish to be called that. Therefore, when the girl acts as if she expects the boys to make love to her, they fall in line and try to live up to her expectations. But boys themselves like girls who put a high value on themselves.

There are a few boys who, however, like to get experience at your expense. In **Letters To Susan**[1], Margaret Culkin Banning, gives a few rules to guide conduct with these boys:

Don't let a boy who has a reputation for making conquests add you to his list. . . . .

Don't think you can make a conquest by letting a boy be free with your body.

Don't start petting because you are sorry for a boy or a man. That's a very poor reason. It doesn't help him very much in the end, even though you both might think it would in the beginning.

Don't get affectionate because it's late at night.

Don't give away your future to make an hour more stimulating.

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[1]**Letters to Susan**, Margaret Culkin Banning, Harper and Bros.

A young man wrote:

Girls can do three things (when kissing is the question at hand) refuse, accept, or temporize. But the ways in which you can do these three things are many. On the manner in which you refuse, accept or temporize, depends your future relations. If you don't like the boy you should flatly refuse and stick to it. If you like him and want to kiss him you should frankly say so but qualify your acceptance and insist on your choice of a time and location. Don't tell him that you are saving your lips for your husband. Give him a streamlined answer. Tell him you're not interested in mere biological experiments but if he really and sincerely wants to kiss you you will gladly do so in the presence of his family or yours in church, in the public library reading room or at high noon on some busy street intersection.

What I am trying to put across to you girls who are seriously vexed with this modern problem is that by itself kissing may be innocuous but kissing that is indulged in at a lonely spot or in the back seat of an automobile inevitably leads to petting and the dire consequences that follow.[1]

If you wish to avoid arousing an emotional urge to have boys put their arms about you, you will wish to avoid reading too romantic books, to stay away from highly emotional pictures, and to avoid listening to or telling stories that are not wholesome.

In what ways can you avoid "petting"?

A boy chooses for his permanent friends among girls those who do not tempt him to do the things that both he and she know that they shouldn't do. You girls have it in your power to guide the young men with whom you go to a greater respect for the positions they hold in the Priesthood. You will be building lasting happiness for yourselves and them if you will encourage them to live for all the blessings inherent in the authority which has been given them directly from God, to operate in His name and bring His blessings to humankind.

Femininity in a girl means that she knows what rights are reserved for boys. Telephoning is one of them. It is a masculine attainment that they are jealous of maintaining for their own. Occasionally a girl may call, if the boy has been ill, in order that she may see how he is. Sometimes she can call him if she is going to have a crowd at the house. Another time when a girl may call a boy is when she needs to apologize for something that she has done that is wrong.

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[1]George Antheil, **Young and Daring.**

But the girls will be wise to call infrequently to avoid being what some boys called, "Men-chasers"—whom they definitely said that they disliked. All other calls should be eliminated and awarded to the boy as his prerogative. He'll like you better if you let him call you.

Why do you suppose boys prefer to do their own telephoning? When may you call boys?

Dating is another privilege that a boy cherishes. He does not like to be asked by girls for dates, and except under unusual circumstances a girl is foolish who asks a boy to go with her to some party unless the boy has taken her out and she feels sure that he would like to go. There are times when you girls have to take a boy to Leap Year or girls' dances. But you will choose carefully the boy whom you ask. The restraint and reserve that you have will be an evidence of your femininity when you ask a boy to go with you as well as when he asks you to go with him.

How can you choose a boy when you need to make a date for a girls' party? Why does a boy usually like to make his own dates?

When it comes to the matter of beauty, the boys don't care so much about the looks of a girl, just so she keeps herself clean and fresh-looking. They like girls who appear attractive, whose hair is neatly and becomingly done, but which does not distract. Asked whether they disliked freckles, most of them said that they didn't even notice them, much less mind them. A girl who is clean and wholesome attracts them. John Erskine once wrote:

> The woman a man loves is beautiful. You may have a snub nose and freckles; you may weigh ninety pounds or a hundred and ninety, but if he loves you, you are a dream.

But boys do like girls who are mentally alert. As one Mutual boy wrote, "Good looks fade with age; brilliance of mind is never destroyed." And then he added, interestingly enough, "I'd like both." If you girls develop your minds, you will find that you will merit the respect of the boys you know.

Why do you suppose boys prefer a good mind in girls rather than beauty?

Boys say that they like best a girl who is natural. Her

smile is her own; her laugh is her own—and comes out spontaneously when she sees things that amuse her. Her face is natural and is not screwed up in imitation of someone else, no matter how attractive that other person may be. If you want to be attractive to boys, don't think that artificiality will win them; sham will never attract anyone, much less boys.

Nearly all the boys listed that the characteristics they liked in the girls they dated were ability to mingle well with people, cheerfulness, and cleanliness. These qualities are not difficult of attainment, and you girls could begin their cultivation now before your habits are set. What they disliked most were "gold-diggers," "four-flushers," and sophisticates. One boy made the statement that since he had an old car, girls would "stand him up" if they had a chance to make a date with a fellow with a fine new car. You girls will be wise to treat all boys equally well, so long as they are worthy of your respect, and not turn down a fellow merely because he doesn't have an expensive car.

Boys dislike equally heartily girls who smoke or swear, are conceited, and persist in wanting their own way to the exclusion of what the rest of the crowd wish to do. Another thing that boys do not like is for girls to discuss the details of their dates with other boys and girls. Another kind of girl that they dislike is the possessive girl who thinks that she owns a fellow after one or two dates.

Why do you like a girl who is natural? Why do boys like naturalness? How far do you agree with the pet dislikes of boys so far as certain types of girls are concerned?

You will wish to have boy friends as well as girl friends. You will be wise to listen to what boys say about girls, and then pattern yourselves accordingly. You will try to improve yourself according to the suggestions they make, not only because of the boys themselves but because you will improve yourself in becoming a friend to all whom you meet.

If in your youth you build wholesome friendships with boys, you will rejoice all your life. You can't see all through your life now, but from adults you will learn that as they grow older they regret some of the little actions that they could so easily have avoided when they were young. The actions were frequently simply an outgrowth of thoughtlessness and yet as these women matured, they regretted their

earlier actions. You girls can, if you will, avoid those actions now that may bring regrets later.

With the defense program which has called millions of young men into training camps throughout the nation, you girls may find yourselves being drawn into an association with some whose standards and ideals are different from yours. If you will conduct yourselves in the same manner as you would carry yourselves in our own gatherings, you will gain the admiration and respect of these young men. You will then show them what Latter-day Saint ideals are and how they are sustained. You will help spread an already growing respect for the Church of Jesus Christ of Latter-day Saints. And you will insure a protection for yourselves as the future mothers in Israel whose descendants will rise up to call you blessed.

Suggestions to the Leaders for Lesson XXII:

The leader will be wise if she directs some of the girls to investigate the opportunities for vocations in their own locality, the requirements for the filling of the available occupations, and the satisfactions resulting from the vocations.

Since this is a most vital lesson to these young girls, the leader will do all in her power to stress among these girls the importance of selecting suitable vocations.

The procedure in this lesson might be a series of short lectures by the leader and by those girls who have been assigned to find their vocational opportunities.

My Story—Looking Forward

(February 24)

To the Leader:

IN this, the third lesson on the project **My Story—Lest I Forget,** the purpose is to give the girls more guidance on the plans for their books in order that they will not be carelessly made scrapbooks full of material that has only temporary value. We want to help the girls to look ahead and realize some of the values these books will have in the future. We aren't trying to rush them through to completion but we want our girls to use these books as a place to file and keep important items.

Leaders should realize from the beginning that every girl will not make a book, and of those started some may soon be discarded. No one activity appeals to all equally. On the other hand some girls who do not start their books now, may, through our enthusiastic promotion of the project, begin to save material and at some later date actually compile the book and make a lovely thing of it.

If the leader is genuinely interested and makes a book herself, the girls are more apt to respond. This activity should never be allowed to become a burden, however, or it will lose the spontaneous and genuine interest needed to make it truly valuable.

A **My Story** book borrowed from one of the Gleaners or an older woman which shows some of the things girls will want to add to their books later will be helpful for this lesson.

Select from the suggested questions those you think will interest your group, and add others of your own, then be sure to allow time for the girls to discuss each question before you go on to the next, since the planning **they** do is the important part of this lesson.

Some Suggestions for Beginning the Discussion:

Did you ever go to a fashion show, where just for contrast they exhibited old-fashioned clothes along with the

new? If so, or if you've seen these contrasts in pictures, you've probably laughed at the fussy old bonnets, stiffly boned and starched dresses, ruffled petticoats and funny flapping bathing suits. Perhaps you noticed that all who were too young to have worn these thought them pretty quaint and queer and wondered how girls could ever look pretty in them. Your mothers and grandmothers who actually did wear them probably see them now through quite different eyes and remember that there was a time when they really did look very pretty and they recall their own clothes that were similar to them. Grandfather was just as impressed when he met Grandma in her dotted Swiss hoop-skirted dress, her lace mitts and horsehair braid bonnet with the blue ribbon strings as Jack was the other night when you appeared in that new rose colored starched chiffon with the flowers tucked into your shining curls. Grandma's eyes were as blue as yours and her smile as bright.

It's hard to realize that today will soon slip into the past too and the clothes and customs and home furnishings and transportation facilities we now call the "last word" will assume the quaintness acquired by all relics of the long ago. It's such fun for us to look back to Mother's youth or Grandmother's. What are we saving of our own youth for the future?

Perhaps you would like this little verse for your books.

BUILDING BLOCKS

I'll live each moment to the full
For though they soon are gone
Piled up they'll make me quite a past
To build my future on.

—From **The Cheerful Cherub.**

Today seems the most desirable time in the history of the world to be living, but so did yesterday and so will tomorrow, and any girl is triple rich who can live gloriously and abundantly in the present but also gather to herself the loveliness of the past and project her thinking beyond today into the future.

If we plan them carefully, our **My Story** books can catch glimpses of the past, the highlights of the present and be our gifts to ourselves and others in the future.

Some Questions and Topics to Talk About:

Do you girls have plans for your own lives? Of course everything we plan now won't work out but our day dreams will help.

Do you plan to go to college? If so, what will you want to put in your books from that experience?

Do you plan to go on a mission?

One girl said her book was a source of inspiration, helped her prepare her talks and kept her from getting homesick when she was on her mission.

What could you be saving now that would help you as a missionary?

Do you plan to have a career? What field would you like to prepare for? What might you want to put into your book about your work?

Then some day, of course, even if you do some of these other things first, you will be married and have a home and family of your own and by then you'll have so many things to put into your book you may have to start new volumes.

Because all of these new interests will come into your life later, the General Committee suggests that you make your book so you can add new sections anytime as well as add new material to the old sections. That is why the division sheets, "My Inspiration," "Sacred to Me," "Family of Mine," and "New Horizons," are suggested for the Gleaner half of your book which will be called "Treasures of Truth." (If a book made by a Gleaner or older person is available, this would be a nice time to look at it.)

A group of Junior Class Leaders who started their books years ago were asked what they thought of them now. Here are some of their answers:

I wouldn't take anything in the world for my book. It's the most precious thing I own. It's so much fun to look through it and recall what each thing in it stands for.

My book has been a lot of inspiration to me. I've written some of the things I've thought and believed about life and now it's interesting to see how some of my views have changed. I've put quotations and lovely poems into it too, and I like to re-read these.

I wrote some stories in my book that my grandmother told me about her early life. She died several years ago and I'm the only one in the family who has much written about her.

My book helped me on my mission. I found inspirational things in it and then it, somehow, gave me courage. It was like a real friend.

I used to think my mother didn't understand me sometimes and thought she had forgotten that she was ever young. Now I have two

daughters of my own. I think when they are abaut sixteen we'll have a good time reading what I put in my book when I was sixteen. It will help them to realize that I was interested in some of the same things they are.

It is already fun to see how the styles have changed. Some of the dresses I was so proud of seem quite funny now. I wonder what my children will think of them.

I have found my book an important source of facts and dates. It is so easy to forget some of these and we often need to know them.

My book has become my favorite hobby.[1]

You can easily see how important it is that we plan our book before we begin it. You may not even get it started this year at all, or you might be able to get quite a bit done. You will want to start getting material together though.

If you have started your book, what is your plan? What sections do you have? How often do you work on it? How do you file and collect material?

Here are some suggestions other Junior Girls have given:

1. One girl has two boxes. In one she drops everything she thinks she might want to put in her book. Then every six months or so she sorts through this box and discards some things and puts into the other box only those most important things she is still sure she will want to keep.

What are the advantages of this plan?

2. Another girl uses a set of large manila envelopes which she has labeled. She classifies her material as she collects it. Everything that will eventually go in one section of her book goes into one envelope. It is sometimes hard to know where to put an item and she often moves things from one envelope to another.

What are the advantages of this plan?

3. One girl bought scrapbooks at a dime store and uses a separate book for each division. She keeps a diary of her own life, has a book for the stories of her ancestors, one for school experiences, another for church, etc.

What advantage does this plan have?

4. One girl plans to work on her book itself every year at the time of her birthday and just save material in between. Then each year she will bring each section up-to-date by adding what that year brings. She has one page

[1]These statements are quoted from the **Junior Manual** of 1940-41, pages 45-56.

where she plans to paste a snapshot taken on each birthday.

What advantages do you see in this plan?

5. Some groups have decided to use their books as a summer project and meet every so often at someone's home and all work on them and then take turns serving simple refreshments.

Does this plan give you any ideas?

What other plans can you suggest?

Some Suggestions for Things to Do:

Plan with the Gleaners to have an exhibit some night where all of the girls bring their books. This might be a simple little reception with your mothers and M. I. A. officers as your guests. Punch, cookies, and home-made candy could be served from a beautifully decorated table. Dress up in your best and make it an occasion.

Make a plan for further work on your own book if you have started it, or for beginning it if you haven't and discuss it with your leader.

Visit with someone who has quite a bit done on her book. Let her show it to you and tell you what she would do differently if she were beginning again.

XXI

The Junior Festival

(March 3)

IT is going to be a delightful affair. Flowers, friends, frolic, and fun in this annual event—the "Junior Festival." Let us not lose sight of the fact that sometimes girls grow up all too soon. Nowadays, formality is quite inclined to thrust itself into the lives of our Junior girls by way of school and community functions. Therefore, to keep alive the spontaneity and youthful expression in this yearly event for girls of Junior age, let us help them to plan a festive gathering that is inexpensive and not too elaborate for Junior groups.

In one stake the Junior Festival was celebrated on the lawn of the stake house. It consisted of folk dances, girls' choruses, the girls' high school band in costume, refreshments; and best of all, the mothers were invited. The girls were refreshed, their young faces were alight with the joy of living—it was surely a festival.

Another stake used the meeting house and recreation hall. A group of Junior girls were in the receiving line ushering the guests into the chapel. A "Junior Girls' Sing" was led by a Junior girl, songs in which all could participate were chosen. A short talk by a leader entitled, "It's Joy To Be A Junior," and a delightful number by a ward Junior chorus were given; then the group moved to the quiet strains of the organ into the recreation hall where they danced together, talked together, and ate together. Each girl had been asked to bring a pair of ankle sox which she exchanged for her shoes during the recreation period. It was such fun to have them dance and play in their "soxy feet."

Another plan where the girls dressed in their best for a simple dinner and a dance afterward to which the Explorers were invited, seemed quite satisfactory.

The planning should include numerous committees in which all of the girls carry a part of the responsibility. With youth and beauty and colors flying, it should be a Junior Festival with accent on the Festival.

Note: Wherever possible it is hoped that the Festival may be held on this date. Usually it is a stake affair.

XXII

Choosing Your Place

(March 10)

IN the commandments, the Lord directed us to keep the Sabbath holy, but included in that commandment was also the instruction, "six days shalt thou labor and do all thy work." When you think of the creation, you know that the Creator Himself must have worked long and hard to make the earth a beautiful place on which you might live. It is part of the heritage of men and women to look for work that they may help make the world better and that they may find increased enjoyment in labor. The fact that the Lord said "six days shalt thou labor" really makes it a commandment also—in addition to the commandment on keeping the Sabbath holy.

Some young folk nowadays tend to become discouraged when they consider vocational opportunities. In order to avoid that discouragement learn where work is needed and then fit yourself to the work. Sometimes girls are eager to find only the work which they think they are fitted for doing. Everyone needs to make adjustments to the work that needs to be done. There are many positions unfilled today for the simple reason that girls are not willing to train themselves to make adjustments to do work along needed lines.

In the 1930 census, five hundred and fifty-seven occupational groups were listed, and women were found in all but twenty-nine of them. **The American Magazine** estimated after a survey in leading firms in all types of business that two million jobs will need to be filled in 1941. With the new defense program going into operation, this number is being vastly increased. This is indicative of a number of things: that there is a greater number of vocations which may be followed, and also that there is a greater latitude in the employment of women. A few years ago, it seemed that only three kinds of positions were open to girls: teaching, nursing, and secretarial work.

Nowadays you girls know the reasons why you need vocations. You will want to have a feeling of making a

contribution to the work of the world. Of course, if you marry your contribution will come through the home and the children whom you will rear into responsible adults. Even, if you have reared a family, there comes a time when the children have assumed their own positions as heads of families. Certainly then you will want to have some vocation so that you may take up your own interests again, and not do as some unwise parents have tried to do: live their children's lives.

What are some of the reasons that every girl should have a vocation?

In order to help you discover the occupation in which you will find the greatest satisfaction, both for yourself and for the service you will render, you should be doing some positive things right now. By finding persons already employed in the vocation, you can talk to them and find how they like the work, what their prospects are, and how their salaries rate. Also it will be wise to find what training was necessary for the work in which they are employed. By visiting the various plants and offices, you can watch the workers at their jobs. You can, in addition, study the vocations themselves and read biographical sketches of those who have succeeded in the various fields. You will wish to discover much about many vocations and then center your energies on the one which you would like to follow.

What additional methods may you use to learn about vocations?

In the selection of a vocation, you will need to consider other elements than the occupation itself. You will need to know whether you are suited or unsuited to it. It may be that, for instance, you would like nothing more than to become a nurse. You know, however, that your health is not good. You would be unwise to enter into the nursing profession, no matter how much you might like it, for nursing is a taxing profession and requires exceptionally good health for those who follow it.

Because you are frequently somewhat blind to your own capabilities and incapabilities, you will find it advantageous to talk to your parents, friends, and instructors, to get their opinions on your aptitudes and weaknesses.

How can you find whether you are unsuited to certain vocations and suited to others?

In connection with the choice of a vocation, you will wish to consider carefully the question of whether you should attend college or not. Too many people glibly state that everyone should go to college. They feel that a college degree is an "open, sesame," to all the good things of life, and an entree into the most lucrative positions. As a matter of fact, a college degree may in some cases become a handicap, if the securing of it has taken so long that your youth and flexibility have suffered. An employer said recently, "I don't know whether that young person would be willing to play along with us. She has a degree, and will feel that the money we can offer is beneath her."

A college training will enrich your life and enable you to find those studies which will make you enjoy life more fully and will help you become a more valuable contributor to your community life. Education is of two kinds: liberal and professional. A liberal education is to help acquaint you with the best that has been said and thought in the world; it is also to help you acquire a sense of values and a code of standards, the better to evaluate life. A liberal education will enable you to read, speak, and write well. All of you girls will need something of this liberal education. You will not need to attend college to obtain it, however. Many extension and correspondence courses are readily available to those who are seriously desirous of attaining a higher education. If these are out of your reach, you can still attend some of the night classes which have been made available in almost every community or you may plan a progressive study course for yourself. Dr. Charles W. Eliot, president of Harvard for many years, outlined a course whereby he said a person could become well educated by reading for only fifteen minutes a day. Surely each of you should plan at least that much time for a truly liberal education.

This liberal education, which will help you appreciate music, art, and literature, will become doubly important to you when you marry, as seventy-five per cent of all girls do. If you have learned this appreciation you will be everlastingly grateful for its value in helping you become a better homemaker.

The professional education deals with the training and the intensely practical side of learning a vocation. Once again you need not go to college to obtain this training. An

eager, active mind will insure that you will grow and learn wherever you may be placed and under whatever circumstances you may find yourselves. At the present time, approximately four-fifths of the workers are doing work that does not require a college education.

But if you do attend college, and in your high school work as well, you will wish to extract as much good as possible from every subject you study. In addition to the courses of study that you take, you will be wise to enter into extracurricular activities. Personnel directors of large concerns are nowadays asking about these outside interests. The main reason for their interest is that it is indicative as to whether you are a person who can mingle well with others. In any business, the head wants to be sure that those who work together will do so amicably. You should be attempting to qualify for future employment right now by joining speech clubs, debating teams, and by entering into some athletics.

Also you can be preparing for successful future employment by taking a positive attitude toward work and money in your relations with your family and by your earning of some money by tending children, or ironing, or doing extra work, in the home or in your friends' or neighbors' homes.

Mayor Fiorello H. La Guardia of New York said recently:

> The main objective of youth today is to do that work which makes one happy and contented. All will have more leisure time, and now is the time to prepare for it. But you must have a cultural background to be fitted for the time ahead.

Those are sound statements to consider. Whether you are in college or not, you should right now select that work which will bring you happiness, and also you should be studying those subjects which will bring you wholesome ways of caring for that increasing leisure.

What about the value of college for you? Is college too far away geographically for you to consider it? How expensive are the various colleges? What kind of work do you wish to follow? How far would a college training help or hinder you in your chosen profession?

In today's uncertain situation, it behooves every girl to have a vocation—some one thing which she can do in order to make a living for herself, and for those who may be dependent on her. Having a vocation will teach a girl

the value of money. America has been criticised as a nation of thriftless people. This criticism has resulted largely from the careless and spendthrift ways of American women. You girls will want to learn how to get the most for your money. Having earned, you will appreciate more than ever the work necessary to obtain a dollar, and you will be more eager to see that you get value received for value spent. The fact that a girl has earned before she marries should make her financial relations with her husband truer and freer. Moreover, her sense of earning and personal confidence, deriving from the fact that she knows she has a market value, is of immeasurable worth to any woman.

Hortense Oldum, who was both mother and career woman said:

. . . When a woman asks me which is more important to a woman—a career outside her home or marriage as a career—I aways try to choose the words of my answer carefully, for it takes a lot of "telling" to put it into words which will be understood. How can I show her, without fully knowing her tendencies, her desires, and her capabilities that the answer for her depends entirely upon herself? How can I make her see that in choosing either she is not and should not be rejecting the other? How can I show her through the inadequate medium of words, that what she will get out of either and what relationship one bears to the other for her depends entirely upon herself.

There are some things, though, which can be said. Women, I believe, were created as potential mothers and in our social and moral scheme, this presupposes the marriage state. To me, allowing of course for exceptions, women best fulfill their destiny when they are able to conform to this pattern of life. They attain their greatest satisfactions, approach their highest ideals, and contribute most to society, through marriage and motherhood.

. . . My children have given me tremendous happiness, and do every day of their lives. Because of them, I have lived a much richer and fuller life than I should have been able to do without them.

But I know too how great and valuable can be the satisfactions, and knowledge derived from a business career. Merely from the practical point of view of today's civilization it is certainly desirable if not actually imperative that young women be adequately equipped to support themselves economically if the need arises. Yet this is no denial of their functions as women. There is no conflict between their training for self-support and their training for the job of homemakers. The fundamental necessity is the same in both cases. The important thing is not whether a woman chooses—or finds herself in— a business or a home career, but that she learn how to make a career of living.

. . . I see women all around me every day who are doing magnificent jobs as wives and mothers, and who still have enough energy left over to make real contributions to the business world.[1]

[1] **A Woman's Place**, Hortense Odlum, Scribners.

One of the best women writers of today, Dorothy Canfield Fisher, combines successfully her marriage and her career. In addition to her motherhood and writing, she has served on the Board of Education in her community and has been active in creating opportunities for underprivileged children.

Another example of a successful combination of career and marriage is that of the great actress, Lynn Fontanne, who in private life is Mrs. Alfred Lunt.

Even if you wish to get married, why should you still select a career? How can you successfully combine a vocation and marriage?

It will be well for you to study right now the kinds of vocations in your communities to learn what your opportunities are. For instance, accountants number about ten per cent women in the United States. What opporunities are there for women accountants in your community? On the other hand, among the something like 150,000 beauticians and manicurists, ninety-five per cent are women. Without a doubt then, statistically, a woman beautician's opportunities for employment are ten times as great as those of a woman accountant. Among department store workers, women account for sixty-nine per cent of those employed. Social workers take care of seventy-five per cent women as against twenty-five per cent men. If you are interested in aviation, you should know that only two per cent of those employed in that field are women—dentistry also has this same percentage of women workers. Among teachers, women hold eighty per cent of the positions. Where the percentage is low for women, you will want to ask yourselves whether it is because of the work or whether it is simply that women have not tried to enter into those fields.

If you are at all creative, you may wish to make your own job. Thousands of people have done this during the past years. One woman found that she needed to do something for the care of herself and her two daughters. She was a good seamstress and had received compliments on the little dresses which she had made for her daughters when she hadn't needed to sew. Now she began to make the dresses on a larger scale and to sell them to some of her acquaintances. Soon she found that others wished these dresses. She began to sell them on a retail basis. But the stores heard of her work and asked her to come to work for

them to design dresses that others could make. Today she has a responsible position in one of the large stores in the city where she resides and is able to care for her children exceptionally well.

A girl who had considerable housework to do found it very difficult to clean walls and woodwork on stairs. She finally made a stepladder with adjustable legs. She patented the idea and is not only able to do housework better, but is also able to earn money from the sale of the stepladders.

A woman had been complimented on the candy she served when she entertained. When the necessity of earning money arose, she began to make the candy for sale. She found, however, that the sale for candy is somewhat seasonal. She then began to offer her services to those who were entertaining. She finally established herself so well that her services were in constant demand. She hired many other women in the ward where she lived to help her. Today the bishop of her ward is truly grateful to her, for she has not only taken care of herself, she has also afforded employment for many other women who otherwise might have been forced to take charity.

A young woman had been very active in her high school days in theatricals. She knew what a difficult time the high school had in obtaining suitable costumes for the plays they presented. She was clever with her needle and decided that she would open a shop to supply costumes. She obtained permission from her mother to use one of the rooms in her home. She soon had more demands than she could care for alone, and she hired several women to help her. She also began to branch out and is now conducting a theatrical class for many who otherwise would have no opportunity for this kind of activity.

Another girl liked to make favors for her own parties. One day she was asked to make them for a friend and was offered pay for doing so. She began to plan what she might do and decided that this would be as good as any means by which she could make the necessary money so that she could go away to school. She made all kinds of novelties of wood, leather, and bark. She soon had enough money to take her to school. Her younger sister is now helping make the same novelties, and it looks as though the family will have an income for some years to come.

A girl who liked to read had bought a great many books,

much to the expressed dismay of her parents. When, however, disaster struck, she found that she could turn her seeming luxury into an asset. She opened a book retreat where many people were glad to come, paying a dollar a year membership, which permitted them to come to her room, which she had fitted out with comfortable tables and couches and chairs. If they wished to take the books home, they paid an additional fifteen cents a week rental charges.

There is no limit to the things which you may do, even now, to help earn money for yourselves and perhaps find a permanent vocation which will be all your own, without any competition from overcrowded professions.

What one thing can you do better than anyone else? What are some of the opportunities which you might take advantage of? What new vocations have sprung up in your localties?

Naturally in considering a vocation, you wish to make a living at the work which you follow. But you must not emphasize the value of money too much. President Brigham Young said in an address at the Tabernacle:

> The time will come that gold will hold no comparison in value to a bushel of wheat. Gold is not to be compared with it in value. Why would it be precious to you now? Simply because you could get gold for it. Gold is good for nothing, only as men value it. It is no better than a piece of iron, a piece of limestone, or a piece of sandstone, and it is not half so good as the soil which we raise our wheat, and other necessities of life. **(Journal of Discourses 1:250.)**

You must not place too much faith in money. Katherine Cornell said that in entering her chosen profession, for the first year, her salary was exactly nothing. In her second year, she received the magnificent sum of forty dollars. But she wanted to become an actress and didn't consider the money of any importance.

Dr. Charles P. Steinmetz, world-famed electrical genius said:

> If a young man goes at his work as a means to an end—like getting a raise in salary or making a million dollars—I am not much interested in him. I am interested, however, if he seems to do his work for the work's sake, for the satisfaction he get out of it.

Work which is done for money alone becomes dull and worthless and unenjoyable. If you wish to find real joy in your work, go back to the activity which you liked best to

do, and you will find that, even if in following it, the monetary gains are not so great, your life will be filled with magic.

Why should you avoid thinking of the remuneration alone when you are considering a vocation?

In connection with a vocation, you will wish to think of that great vocation of homemaker. Although most of you will marry, as was mentioned before, you hesitate to enter a home to learn how you may become a better manager of a home. You feel that it is beneath you to do housekeeping and that you do not receive enough money for what you do. If you are going to manage a home of your own some day, it will be the best training possible for you to enter some good home under some woman who knows the art of homemaking and there receive the practical training you will use yourself in the establishing of your own home later. As far as the money is concerned, you will find that in the long run, you really earn more money in housekeeping than you do in many other positions because your clothing is not so expensive to keep up and you also receive your board and room.

Why should you feel that in entering a home for housekeeping you are benefiting yourself?

As Latter-day Saints, on whatever money you earn you will wish to pay your tithing. The Lord has given you from His abundance! He has blessed you; in return He asks ten per cent of your earnings. You perhaps feel that you earn too little for Him to be bothered with. Recall the story of the widow's mite recorded in the Bible. Jesus was pleased with the little she gave.

You may do as one family does. Each child has an envelope with his name on it. Every time the child receives some money, he puts his tenth into the envelope. If the amount received is only five cents, he puts a slip of paper into the envelope, having written on it: "Tithing owed, half cent." The next time he gets a nickle he puts a penny into the envelope. Sometimes this makes a very little bit for each fast Sunday, but the bishop of this particular ward assured the mother, who was somewhat embarrassed about the smallness of the amount, that if the children learned to pay

on their little they would form a habit which would make it easy for them to pay when they received more.

Why should you girls pay tithing?

Having found your work, don't be turned from it because there are some unpleasantnesses about it. Each vocation no matter what it is has some features which are not entirely good. Emphasize the pleasurable factors that made you select the work in the first place.

Whatever your work, and wherever you work, you will remember that you are doing it because you feel that in addition to caring for yourself and your loved ones, you are really giving service to the world. When you remember this, you will not be tempted to take advantage of any one else in the business world. You will wish to help others so that all become a helpful part of living in the pattern of this choice land of yours.

Suggestions to the Leader for Lesson XXIII:

The leader has a great opportunity to stress the need for free agency in every department of living. In doing so, she can point out to the members of the class that they do not need to suffer certain conditions merely because they have existed for a long time. By having some of the girls give reports on some attractive projects that have been accomplished by young people, she can arouse in the rest of the group a desire to be of service and an urge to accomplish good while they are still young.

XXIII

Choosing To Do Something About It

(March 17)

Charles P. Steinmet said:

The man who is hard to satisfy moves forward. The man who sits back comfortably and is contented with what he has accomplished moves backward. If I were able to bequeath to every young man one virtue, I would give him the spirit of divine discontent, for without it, the world would stand still.

What Steinmetz said about men applies equally well to girls. Sometimes you feel that although you don't like the situation in which you find yourselves there is nothing you can do about it. You reason that the community, after all, belongs to the adults and that you will simply have to wait until you are mature before you can do anything about it. Right now you should realize that you can do something about it, and that what you do in your youth will enable you to accomplish even more when you become adults.

What was accomplished by a group of students under the direction of D. R. Coombs, principal of the Jordan Junior High School, seems unbelievable until one actually sees it. This is their story:

. . . One day in 1938, in his office overlooking the unsightly Jordan River, he [Mr. Coombs] found the answer. Why not have pupils clean up and beautify the river's littered banks: the school's only campus, the banks for years had been a dumping spot.

Mr. Coombs sounded out his pupils. The job, he told them, would be tough. Were they game? They were. Eagerly they got busy at the unsavory job of digging tons of rubbish from the river banks. Weeks later, the still enthusiastic pupils petitioned for, and got, money for landscaping from the incredulous Board of Education.

By dividing into crews each with a separate project, all the boys and girls worked daily after school. One group cut through brambles and sowed spacious lawns; others planted shrubbery and shade trees. Another appropriation has made a boathouse possible, and boys who like to build are drawing plans for work to start in the spring. Some day, waste pastures may even be a golf course.

After two years of man-sized work Jordan boys and girls have the satisfaction of knowing that their school campus is a showplace of the city. Newspaper editors have extolled their contribution to the health and recreation of the community. Artists sketch, along the Jordan; swimming parties and picknickers frequent it.[1]

[1]Used by permission of the **Readers Digest,** as condensed from the **Kiwanis Magazine.**

And the beauty of this project is that not one of the boys or girls has wanted his name extolled individually, apart from the project. The students pooled their industry and ability for the good of the community.

In other sections of the country too, young boys and girls are helping make their communities better:

> At the Pine Mountain, Kentucky, camp the youngsters helped the only doctor in three hundred square miles fight hookworm and dysentery. Girls gave miners' wives vacations by caring for children. Boys tended dairy herds, hoed corn on the steep mountainsides, and built a dining hall for the Settlement School.
>
> Boys and girls at the Andover, New Jersey, camp renovated an old farm to serve as a center for underprivileged children. They repaired buildings and fences, built a drainage system, raised and marketed ten acres of vegetables, and cleared acres of overgrown farm land. At the Botsford, Connecticut, camp they built a playground and converted a wreck of a barn into recreation rooms and a theatre for poor children from New York's East Side House. When the eight weeks were up, they went home saying, "I'm sure glad I didn't have to loaf all summer. . . . It was wonderful having something real to do."[2]

When you think that you are too young to begin looking for something to do, remember that Mozart was only eight when he published his first musical score; Columbus went to sea at fourteen; Robert Fulton invented paddle-wheels, computed proportions, and sold enough paintings to support his family by the time he was sixteen; Henry Ford started doing mechanical work at seventeen; Alfred Lord Tennyson had published a successful book of poems when he was only seventeen. Florence Nightingale at a very early age began to interest herself in the illness she saw around her. Jane Addams was only six when she saw the slum districts of Chicago and resolved to do something to correct them, and Joseph Smith, the founder of the L. D. S. Church, was only fourteen when he sought the true Church and received his first glorious vision of the Father and Son.

The problem for you now is to discover the things that need to be done in the community and then set to work to do them. Perhaps your locality hasn't a playground. You girls could find a likely vacant lot and ask for permission from the city fathers to clear it off. That would mark a beginning. Then your brothers or friends might be encouraged to make some simple furniture to start with. Logs can

[2]Ibid.

be made into attractive settees. Planks can be hammered together and, with large branches for legs, will make very attractive tables. Swings can be made with very little money or energy. Then gather a few children together and relieve their mothers for an afternoon. One mother still speaks of the time when a niece gathered her cousins and took them off for a day at the zoo. The grateful mother was given a chance to catch up on the hundred and one things that she had been so eager to do, but couldn't when she had to run after five active children.

If you wish to do more about making the playground attractive, you could try doing what the Jordan students did—ask the school board or the mayor to contribute some money to place additional equipment in the playground for the benefit of the younger citizens.

One young girl started a playground movement because she knew that her neighbor's children could not find sufficient to occupy themselves without getting into mischief. She therefore gathered them together, taught them games, and interested them in making simple things. Soon the town in which she lived planned to establish two playgrounds. This young woman was called into consultation and asked about the requirements and the equipment and soon found herself a remunerative job for the summer months. She was largely able to put herself through college as a result of her having chosen to rectify a condition that sorely cried to be righted.

Marie Fox Felt found that in a district in Salt Lake City a group of children had nowhere that they might play. She knew that these children were good children who needed somewhere to go if they could be constructively active. She interested herself in their situation, asked business men in the district to cooperate, secured a room where the children may meet, and now has toys which the children may rent for a period of time.

What opportunities present themselves for you to help make your community better?

There is some one positive thing that you can do to improve the world as a whole. In the first place, you have to think of the situation in which you find yourself: with your family, your friends, and your neighbors. You expect them frequently to be the kind of person that you yourself will

not be—or cannot be. You exercise no kindliness of feeling to them and expect them on the other hand to be to you what you refuse to be to them. Can you right now practice kindliness of thought, speech, and action in your dealings with your own associates and members of our own family? If you can, you can be a nucleus of kindliness. In reaching out to these other nuclei, you will influence them until soon you will find that your entire neighborhood will be kindly. When your neighborhood is kindly you will find that it reaches out to others in the community and the whole community becomes friendly. You need right now to realize the power that lies for good in each person.

Some have made the statement that they feel that God should come down and put a stop to all the evil things that exist. But the very fact that you can choose to do something about conditions as they exist, insures your free agency. Imagine a world in which there was no choice. Wouldn't that be a monotonous place in which to live? True, there would undoubtedly be no accidents, no deaths, no wars. But your God-given right to freedom of thought and action and speech would be lost—and so would humanity. In that distant past when Lucifer and Jesus were presenting their plans to their Father, Lucifer was in favor of making all men return to their Father in Heaven. But Christ said that man should have his free agency, his right to choose which he would do, for only in that choice could man develop to his full capacity.

Here is what we are told in the Pearl of Great Price about the fall of Satan:

> . . . That Satan . . . came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.
>
> But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.
>
> Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;
>
> And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

If even a great humanitarian should assume dictatorial powers, the purpose of God would be thwarted. Each of

you, as well as the rest of God's children, must learn to choose the good from the bad for yourself. When you make a mistake, you are of course sorry, and by expressing a genuine repentance, you will find freedom to do better the next time. George Herbert said, "Undress your soul at night." He meant that you should take inventory of yourself. Each night commend yourself for the good things, condemn yourself for the bad things, repent them, and be ready to start on a fresh, clean day. If you shed your sins, you will awake a free girl.

Paul said in a letter to the Phillippians:

> . . . This one thing I do, forgetting those things which are behind, and reach forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

You too should be like Paul. Although as Saul of Tarsus he assented to the killing of a man, he had genuinely repented, and as Paul he became one of the staunchest preachers of Christianity. He converted many pagans to the way of Christianity and made them see a greater light than if he had let his regrets for his past actions cloud his light for the years ahead.

How can you become a better neighbor—a better Christian? Why is free agency necessary? What does repentance mean?

And now we must discuss another phase of this important subject, and that is the matter of handicaps and disabilities. Girls who are handicapped sometimes feel that they are defeated right at the start. They feel that the world holds no place for them and that sorrow and discouragement are their only lot. Even when people are handicapped they have the ability to choose and do something about it. A young Latter-day Saint girl, born blind, was not content to remain a burden on her family. She began to take piano and violin lessons. In 1941, she is in high school, where she participates in a fine chorus, plays the violin obligato to many of the choruses' numbers, and plays piano solos. She has learned not only to make something of herself in a world of darkness, she has also learned to bring pleasure to the hundreds who hear her.

A woman, blind for many years, has become so expert in her sewing and handicraft that she has won many blue ribbons for them. She has exhibited for many years. In

1940, she exhibited eight pieces of her handicraft in the Utah State Fair. They included an orange sweater, black and white shoulder cape, tablecloth, pillow case, cushion top, baby cap, table runner, and a crepe silk blouse. In addition, Miss Peirath has learned Braille and is affiliated with the social welfare agency in her local library. She could very easily have said that there was nothing she could do about blindness and have let herself become discouraged and a thing of pity. Instead she exerted her free agency in a glorious way and has won the admiration of countless folk who know her and innumerable persons who don't.

One great woman whom many of you will remember as the former president of all the Young Women's Mutual Improvement Associations in all the world, Ruth May Fox, is at the age of eighty-seven learning to read Braille. She crochets and writes. She has resolved that, although she has lived a long full life that would merit her resting now, she is not going to be idle, even though her eyesight is failing her.

One young girl, Jessie Simpson, winner of a beauty contest in New Jersey, lost her legs in a railroad accident. Yet she found work that she could do even in her unfortunate condition. You can gain inspiration from the story of Clover Kerr of California who suffered the same loss and likewise refused to give up and has been the source of great inspiration to all who listen to her radio programs. Her slogan has been, "Not the white flag of surrender but the white flag of courage."

Think of the great men of America who have had the courage to do something about the conditions in which they found themselves. Lincoln, a poor, awkward, backwoods boy, resolved that he would learn. He walked miles to borrow a book; he worked hours to pay for it when it was inadvertantly ruined; he spent nights studying before a flickering fire. No lights for him, no desks on which to rest his books, but he had resolved that he would become better than he was. Today thousands, even millions of people all over the world recognize him as being the greatest humanitarian that ever lived. How easy it would have been for him to give in and go the way of least resistance, but he had the right to choose and he chose to progress.

Franklin D. Roosevelt found himself in his maturity the victim of a dread disease. His indomitable will made him

overcome this great handicap. In spite of it, he won the highest position the American nation can offer, that of president of the United States.

What incidents can you relate of persons who have achieved in spite of handicaps?

The tendency in nature is toward chaos. When a home is deserted, decay sets in, and ruin soon lays waste. But man has the power to stop that process of deterioration. Not only can he stop the process, he can from the waste make glorious things.

At the present time, experiments are going forward to save many things that have been considered pure loss before. For instance, since it is now difficult to import alcohol and acetone in Palestine, for the use in her industries, the Hebrew University has evolved a way to produce them from citrus peel. Because there had been great waste in dairies of the whey from milk, chemists have set to work to discover that it makes delicious candy, and that since only seven percent sugar needs to be added to it, it is less fattening than any other candies on the market.

It might as well be some of you girls who through your own efforts can help save the world money, and make the world a better place in which to live through your deciding to do something about the conditions which you see about you and which you feel need to be changed.

"Don't put off till tomorrow what can be done today," applies particularly well to you girls right now. In your homework, in your school work, in your play, you will see things which need to be done, and with a will and an imagination you can set to work to do them.

Carlyle said:

> Our main business is not to see what lies dimly in the distance, but to do what lies clearly at hand.

You can see the little things that you may now do which may develop into something of great value. Setting to work, you will be amazed at the amount of good that you can accomplish. Your little efforts now may result in good from the fact that older people seeing your efforts may work further on them. For instance, a group of children were directly responsible for the perfection of the telescope. They had been playing with various lenses of old spectacles putting

them together so that they might see better what was on the distant side of the river. Their originality appealed to an adult who was watching them, and the adult experimented on the telescope and perfected it as a direct result of what young people had done.

No matter what may happen, remember that idleness is to be avoided. Keep busy, and you will have little time for discouragement. And as you keep busy, you will find faith in the future steadily increasing. As your faith in your future increases, you will find that your place in that future will become increasingly secure.

"Idleness is the devil's workshop" may be an old adage, but it is certainly an everlastingly true one. Find something worthwhile in which you can busy yourself, and you will never need worry about getting into trouble. In addition, you will build for your own advancement and for the good of the community in which you reside.

Recall what Marcus Aurelius said:

The happiness and unhappiness of the rational social animal depends not on what he feels, but on what he does.

What can you do to take care of your leisure time and at the same time help your community?

Suggestions to the Leader for Lesson 13.

In this important lesson, the leader will have to direct the discussion in such a manner that conversion to the ideas included in it will result among the girls. They should be led to realize that they are an important factor now in helping their boy friends live up to the promise of their Priesthood, just as they will be important when they establish homes in seeing that their husbands and sons maintain their standing in the Priesthood.

Discussion will probably be the main method used, although some stories of great women who have encouraged their sons and husbands in their work might be told. President Grant never tires of telling how much he owes to his mother and her untiring diligence in seeing that he learned the Gospel. When President Richard L. Evans was appointed to the First Council of Seventy, he also told of what he owed his mother. When Harold B. Lee was appointed a member of the Council of the Twelve, he mentioned what he owed to both his mother and father and to his wife.

Undoubtedly, there are examples within your own community in which the leaders have expressed their appreciation for what some woman or women have done to help establish their faith.

XXIV

A Choice Girl

A Visit With "Miss Question Box"

(March 24)

NEARLY all questions, as we discovered before, are inherently based on choice: Which shall I do—this or that? Is this the right attitude—or this? Shall I go this way or that, and why? "Which," "what," "where," and "why"—all choosing. And since choosing rightly is the attribute of the choice girl, nearly all questions can be grouped under that heading.

There will be questions of good taste, good form, proper social behavior. A choice girl does the kindly, considerate, thoughtful, and unselfish thing—always! A choice girl chooses the sensible, inconspicuous road but is never afraid to be courageously or even conspicuously right if the occasion requires it. Specific details concerning usage or precedent can be found in any good book on social etiquette; many of them are included in this manual (joint Explorer-Junior lessons). But all rules should be modified, if necessary, to suit communities or households. In other words, we combine good taste and good sense in our choosing.

Personality hints are helpful to young girls in their first attempts to gain ease and poise but in "choosing," point out that superficial or outward effects do not take the place of inner grace and that a truly "choice" girl is one who has cultivated her talents through study and practice—who has "chosen" to form habits of cleanliness and tidiness, who has chosen her "daily good turn" and practiced her charms habitually upon her family and friends. A truly choice girl is one who has "chosen" self control, fine health habits; one who has studied color and line and been proud to make the very best of what was basically hers, but has been too fastidious to choose fussy ornamentation either of mind or body.

There may be questions of morality, or immorality. A Junior leader will never be shocked, visibly. But also she will never "hedge." This is one matter over which we do

not temporize. All the experience of the ages teaches us that only misery and degradation follow uncleanliness. Every word of our Heavenly Father and of Church Authorities is clear on this point. No matter what the opinion of "the world," there can be no question of whether or not unchastity is wrong. It is! Review the lesson on "The Girl Friends a Boy Chooses." It is full of sound sense and inspiration and it will appeal to your girls.

There will, undoubtedly, be questions about work, the choosing of study courses or careers. Help the girls to analyze their own abilities and the needs of the world. Encourage them to confide in their parents, to try to persuade their parents to confide in them regarding their hopes, plans, ambitions, finances. Encourage them to be patient and painstaking, to prepare adequately for their greatest work, that of wives, mothers, homemakers—to "choose" to be good ones.

Many will be concerned now—perhaps more than ever before—as to just how much choosing they can do, as to whether the world is not in such a bad condition that they will be forced into many situations not of their own choosing. This is where the fundamental principles of the Gospel will help them most: faith, prayer, the brotherhood of man, and the Fatherhood of God, eternal progression, specific promises and blessings given to the righteous in the last days. Teach them that we must all lend ourselves to certain patterns in the world—fitting into them where we must—improving them where we can. The Pioneers were hounded brutally, forced into difficult situations and hard environments. The world has already had war, suffering, and privation, and because it now seems to have reached an overwhelming climax does not mean that we need despair. Modern conditions give every girl the opportunity to prove that courageous and unselfish ideals guide her life. They give everyone the opportunity to choose between cheerfulness and gloom, between faith and despair, between work and complaint, between frustration and determination, between the devil's "What's the use" and our Heavenly Father's "I shall meet every day with my best effort." It is one of the most, if not the most, marvelous settings ever devised in the history of the world for exercising choice and for being choice—for choosing to trust in our Heavenly Father.

There will be many questions, for the lessons are full of stimulation and Juniors will want to "talk things over." You can have fun and gain much good through the sprightly assistance of Miss Question Box. Junior leaders will have to keep her in line a little, but this will be easy; an understanding of and devotion to the Gospel of Jesus Christ, prayerful study and insight into the lessons of the year, will make it so!

Explorer-Junior Lesson on The Theme

(April 7)

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise. (Doctrine and Covenants 82:10)

(Note to leaders: At least one week ahead, choose four members from the class to participate in an informal panel discussion. Meet with them at least once during the week and go over the material, as these assignments are not speeches, but are spontaneous thinking responded to under stimulation given by class leader who is chairman of the panel.)

PANEL

Two Explorers Two Juniors Chairman

The chairman will introduce the subject as follows:

Life is a compact between God and man. The contract is binding upon both parties. Involved in every transaction between God and man are the following basic principles:

3. Man's will
4. Man's worthiness
1. God's justice
2. God's power

The great Magna Charta,* given freely of God to His spirit children antedates earth life. As contracting parties, we helped to validate and ratify that agreement made in Heaven. The terms were acceptable to us there, and each one of us is now under obligation to fulfill all the provisions agreed upon, here in this life. Only a glimpse of that thrilling drama has been given us, but the curtain has been lifted by revelation sufficiently to acquaint us with the essential facts. (See Pearl of Great Price, Abraham 3:21-28.)

He will introduce members of panel and then lead out with questions to members of panel such as

1. What to your way of thinking is obedience?
2. Why do you think the young people of today are as obedient to the commandments of God as they were twenty years ago?
3. Discuss some of the commandments as they fit into your own life and into the lives of other young people of your age.

Tithing
Word of Wisdom

*The Great Charter, so called, which was prepared in England in 1215, guaranteeing individual rights.

Keeping the Sabbath Day
Picture shows
Picnics, etc.
Worthy friendships
Deceiving parents
Exaggerated word
Taking that which is not one's own

4. How does obedience to one's earthly parents glorify obedience to God's will?

THE PROMISE

(Discussion by whole group led by class leaders.)

What is a promise?

What silent promise to God did your parents make when they gave you life?

How many of you have had a patriarchal blessing?

What promise was made to you in that blessing?

What is your part in the fulfillment of the promise in your blessing?

How will obedience to God's plan bring greater security and happiness?

How will prayer be a guide post along the way?

Why and when were you taught to pray?

Why do some of us feel it is only necessary to pray when we are in trouble?

Discuss the prayer of the boy Joseph Smith.

What scriptual passage caused the boy Joseph Smith to pray?

Discuss the spirit and the promise in this passage.

What promises have you kept to your friends? Your parents? To God?

What promises do you wish you had kept?

Notes for Class Leaders

1. God, being altogether just and altruistic in His nature, finding Himself in the midst of intelligences, less advanced than Himself, sought to give assistance to them. They became His Spirit Children. Embodiment in earth life was the next step in the plan of progress which He provided.

God had a will, and freedom to use it. He gave man a will and freedom to use it. God wanted character. In freedom alone can character exist; therefore, He adopted freedom.

But man's freedom is fraught with responsibility. It contemplates cooperation between man and his Maker. Free will obedience, not coercion and force, was basic in the plan.

Exemption from all effort, the stress, strain, and struggle of life,

could have been purchased at the price of slavery in an eternity ruled by a Satanic dictator who demanded absolute monopoly. We rejected and resisted victoriously that plan which, however, appealed to one-third of the heavenly hosts who became weakling subjects of their fallen leader. They were cast down with him and their progress stopped.

We are not here against our wills. We chose the path of progress through the exercise of our agency. Our right is to choose: "to crawl and hiss like the snake, or soar and sing like the eagle."

2. "Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled?

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such for their reward lurketh beneath, and not from above." (Doctrine and Covenants 58:30-33.)

God being all powerful and all knowing, is abundantly able to fulfill His promises.—Perhaps it will be protested that Omnipotence and Omniscience ought to have devised some way of achieving human heroism without risk, some means of creating character without struggle, some means of endowing life with beauty and nobility, without disfiguring it with pain; endue it with virtue but protect it from sin.

The fact is, not even God can change the consequence of things nor bring to pass consequences, except by use of the causes that work to those ends. So the world began; so it continues; so it will continue to the end. And those who condemn human liberty and its results are condemning God. Those who appose it are fighting against the will of God. God does not with arbitrary hand, crush the evil doers who oppose His will, but it is safe to say from the authority of the scripture and from history, that He will always be found working in the minds and hearts of men to achieve his purposes.

He has said, "This is my work and my glory; to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39)

3. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Doctrine and Covenants 130:20-21.)

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (Doctrine and Covenants 58:27-28.)

In a very real sense, one of the purposes of life is to test the will of man. In the pre-mortal struggle, we fought for freedom and kept our first estate. Now, in a new theatre of activity, the war begun there continues, and each one of us is subjected to the test proposed for the faithful, "And we will prove them herewith to see if they will do all things whatsoever the Lord shall command them." (Pearl of Great Price, Abraham 3:25:)

In the arena of the new world, man wages his final struggle. But he does not fight alone. Great reservoirs of spiritual resources are available to him. The great Redeemer, Himself, marked the way so plainly that a "way faring man, though a fool, should not err therein." Ultimate victory is assured if man but walk in that straight and narrow way. Though the way be full of trial, man, by the exercise of his wonder working wand, his sovereign will, may walk securely and humbly with his God, who has laid upon him the charge to search diligently for truth, to hunger and thirst after righteousness, to study, work and pray always.

Wherefore men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; (Nephi 2nd 2:27.)

4. God cannot save man in sin. Sin means slavery; repentance, escape, and freedom. Eternal life is the goal of man's efforts. Man's "reward" will be as endless as his progress. A worthy life of conscious rectitude has never failed to bring forth the blessings of heaven. There are matchless faith, courage, confidence that come to the man who has complied with his part of the compact with God. Examples are numerous:

Consider Job, who was sustained, not crushed, by conscience. Having lost everything he rose to the pinnacle of his faith and met unflinchingly the taunts of false friends, who accused him of unrighteousness. True, he cried out in his suffering when bodily afflictions later came upon him, but he met the decisive challenge "God has forgotten you—it does not pay to do right," with that sublime expression of faith, "Yea, though he slay me, yet will I trust in him."

Illustrious names resplendent with strength, nobility and power, come readily to mind: Moses, with whom God "spake face to face, as a man speaketh unto his friend"; Enoch, who so rose in the scale of life, that he visioned a world of stainless beauty and he entered it; Nephi, whose ringing words still thrill us, "I will go and do the thing which the Lord hath commanded, * * *(See Nephi 1st, 3:7)"; the brother of Jared whose faith was so strong and his life so pure that the Lord could not withhold his presence from him; Abraham, "Father of the Faithful," to whom we proudly trace our lineage, who so magnificently stood the most severe test to which he was subjected that in consequence he received a great flood of divine blessing. Having been one of the noble and great in the pre-mortal life, he acquitted himself in like manner in his second estate.

So we by obedience and demonstrated worthiness may claim any blessing from God, backed by his matchless power, unbroken word and his abundant willingness to bestow.

SOME QUOTATIONS THAT MIGHT PROVE USEFUL IN THIS LESSON

OBEDIENCE

The first law that ever God gave to man, was the law of obedience; it was a commandment pure and simple, wherein man had nothing to inquire after or to dispute, for as much as to obey is the proper office

of a rational soul acknowledging a heavenly superior and benefactor.
—**Montaigue.**

No principle is more noble, as there is none more holy, than that of a true obedience. —**H. Giles.**

No man doth safely rule but he that hath learned gladly to obey.
—**Thomas a Kempis.**

Obedience is the mother of success, and wedded to safety.
—**Aeschylus.**

Obedience to God is the most infallible evidence of sincere and supreme love to Him. —**Emmons.**

Wicked men obey from fear; good men, from love.—**Aristotle.**

To obey God in some things, and not in others, shows an unsound heart.—**T. Watson.**

How will you find good? It is not a thing of choice; it is a river that flows from the foot of the invisible throne, and flows by the path of obedience.—**George Eliot.**

PROMISE

It is easy to promise and alas! how easy to forget.—**A. deMussel.**

I had rather do and not promise, than promise and not do.
—**A. Warwick.**

He who is most slow in making a promise is the most faithful in its performance.—**Rousseau.**

PRAYER

He who runs from God in the morning will scarcely find Him the rest of the day. —**Bunyon.**

Practice in life whatever you pray for and God will give it to you more abundantly.—**Pusey.**

XXVI

Choosing Courageously

(April 14)

HAVING a good time is one of the main reasons for living when you are sixteen and seventeen. If you couldn't have a good time, life wouldn't be worth much to you. And right now in having a good time, you will want to choose those things which will add to your development and will increase your ability for genuine enjoyment as you move into adulthood.

Our Church leaders have always favored social activity. Brigham Young said on one occasion:

> There is no true enjoyment in life—nothing that can be a blessing to an individual or to a community, but what is ordained of God to bless His people. (**Discourses** 6:143)

On other occasions he said:

> Is there anything immoral in recreation? If I see my sons and daughters enjoying themselves, chatting, visiting, riding, going to a party or a dance, is there anything immoral in that? I watch very closely and if I hear a word, see a look or a sneer at divine things or anything derogatory to a good moral character I feel it in a moment, and I say, "If you follow that it will not lead to good, it is evil; it will not lead to the foundation of life and intelligence; follow, only, the path that leads to life everlasting."
>
> It is the privilege of the Saints to enjoy every good thing, for the earth and its fulness belong to the Lord, and He has promised all to His faithful Saints; but it must be enjoyed without spirit of lust, and in the sipirt of the Gospel; then the sun will shine sweetly upon us; each day will be filled with delight, and all things will be filled with beauty giving joy, pleasure and rest to the Saints. (**Discourses** 8:82)

> . . . I also delight in enjoying myself with the brethren and sisters, and giving to my natural organization the food that the natural body requires. The body requires food, and the immortal spirit requires food; the whole organization requires something to feast upon, and we get up amusements to satisfy it. (**Discourses** 8:358)

Joseph Smith used to enjoy playing baseball with other members of the Church.

You like to dance, to play, to eat, and sometimes you are unwise in the ways you indulge in these activities, which in and of themselves are good, and only turn to bad when you permit them to control you rather than when you control

them, or when you indulge in other bad habits in the wrong kind of environment.

You set out now with high adventure in your hearts. But you must be certain that you don't become too greedy of life. You are right now in a phase of growth that when you like something you want too much of it all at once. Once you become surfeited you grow disinterested, lazy, and unhappy.

Why have our Church leaders felt the necessity for wholesome recreation? Why did President Brigham Young warn against sneering at divine things or saying anything derogatory to good moral character?

From the earliest times, members of the human race have enjoyed the dance. Dancing releases creative forces and increases vitality. Rhythmical movement lightens labor, and no matter how hard the work, if there is a rhythm to it, the spirit will triumph over the arduousness of the work. The swinging rhythm of the Volga boatman certainly made even their deadly task more bearable. Recently the king and queen of England were delighted when some Americans taught them the intricate steps of the Lambeth Walk. They gained a release from the tension of their responsibility. Dancing is a good exercise as well as a release. It stirs up the sluggish blood and makes the circulation what it should be.

We are told in the Bible that David danced before the Lord. Joseph Smith in his diary tells of enjoying dancing. Brigham Young also enjoyed the dance and encouraged young folk to have dances, opened and closed with prayer, where they might have their good times in a wholesome way.

Why does rhythm make work more easily done?

One of the reasons why your parents are concerned when you go to dances is that they fear you will dance so much that you will wear your bodies out without giving them the necessary time to rebuild themselves. If you get sufficient rest, if you do not attend too many dances in a week, the dance will be good exercise for you. In attending a dance, you will find it wiser to go in groups rather than in pairs. Nowadays when automobiles are so convenient, when young people go alone, there is a temptation to linger and sometimes do things for which they will be sorry the following day. If

you go with a crowd, you will ordinarily have a much better time and no regrets following it.

Also when you go to a dance, you will be wise to go home directly after it is over. Sometimes you have encouraged boys to ride miles after the dance in order to go to some particular place to eat. When you do this, you worry your parents unnecessarily; you encourage the boys to spend more money than they can frequently afford; and you are getting insufficient rest to keep your body in good repair.

Why do you like to dance? Why should you avoid dancing too much or too long? Whom should you consider after the dance is over?

The theater is also a good means of recreation. In the theater, you can be somebody else for awhile and that is great sport, for an evening or two. President Young encouraged the theater, for he said:

> Upon the stage of a theater can be represented in character, evil and its consequences, good and its happy results and rewards; the weakness and the follies of man, the magnanimity of virtue and the greatness of truth. The stage can be made to aid the pulpit in impressing upon the minds of a community an enlightened sense of a virtuous life, also a proper horror of the enormity of sin and a just dread of its consequences. The path of sin with its thorns and pitfalls, its gins and snares can be revealed, and how to shun it. (**Discourse** 9:243)

But, once again, drama can be overdone—or the play itself may not be so good is it should be. If you are out all hours of the night practicing, you miss your rest, which is essential in living a long, healthy life. In participating in drama, you must learn to enter into the activity by learning how to take suggestions given by the director and learning not to give suggestions unless asked for them.

Why do you like drama? What should be your attitude in becoming a member of the cast for a play? What do you gain from drama?

The criticism has come in modern times that too much of the entertainment goes on outside the home. You girls will find much enjoyment in encouraging your friends to have home parties. You will find much less temptation in your own home and in those of your friends than if you are riding along a lonely highway after a dance or theater party. In the home, also, while you are playing games, you will find it easy to learn to know each other better, for there is opportunity for easy conversation. It is through this informal

conversation that personalities unfold and you come to know people. If you are entertaining, you learn how to be gracious. If you are entertained, you learn how to accept graciously the hospitality offered you. It is a tragedy that many older folk don't know how either to entertain or be entertained. You can rectify that mistake in your lives.

Why do you wish to plan for home entertainment?

The final end of all your good times is to find someone with whom you are congenial—and whom you may eventually marry. All of you have this desire to love and be loved. From the time when you are very young, you counted the buttons on your own and your friends' dresses, murmuring, "Rich man, poor man—" Althought you didn't believe that the buttons told the truth, you were interested in the age-old idea of love. Even now, you name apples and carefully count the seeds, or pick the petals off daisies or blow dandelion down, saying, "He loves me; he loves me not." And that is as it should be. Love is the greatest force in the world. And the love of a man for a maid has puzzled the great philosophers from the time of Solomon down to the present. We wish that every girl could experience a great love in her life. Sometimes love is merely a matter of "falling" in love. You will, if you are wise, substitute the term, "rising" in love.

President Emeritus of Babson Institute, Dr. George W. Coleman, said:

What you love will lift you up or drag you down. What is in you and around you will largely determine what you will love. Every day and every hour you are fashioning the inner man. Likewise you are all the time making contacts with the world outside. These are the forces that determine what you will love. If you are intense and strong, you will love desperately. And to love tremendously is an overwhelming matter. If it is a woman you love that way, you will, if need be, forsake everything on her account. And you will be lucky if she deserves it. If you love money intensely you may get all that money will give you, but you will have little more. You will gradually forsake things more worth while for more money. Maybe it will be fame or power to which you will give your strongest love. Such loves are hard taskmasters and exceedingly fickle. Perhaps carnal pleasures will seem to you most satisfying and secure and to be desired above all else. But if so, avoid them, for if any man love the world, the love of the Father is not in him.

While you are yet young you can direct and control in some measure the trends of your love and apportion them their ration of devotion. If you are normal, you cannot escape loving something. Love nobly, and you will rise high; love meanly, and you will get what

you deserve. Look around you in this time of tumultuous change and decide for yourself what little gods are worth worshipping. Hitch your affection to the highest and best that you know, and all the lesser affections will take their proper places in the panorama of life. By love of family, love of country, love of humanity, love of achievement, love of truth, love of the beautiful, love of comfort, all these are integral parts of that supreme love of ultimate goodness which is over and in all.

Now go back and consider the various elements of that quotation. Love is so great a force that what you love will determine largely what you become. If you select some young man to love, you will wish to know that, apart from any affection you may feel for him, he is worthy of your respect. Respect must be an important factor in any love that endures.

The time to find out whether you wish to be in love with a young man is when you first start to go with him. When you first go with someone, you are not in love; your eyes are not blinded; you can stop going with him when you learn that he does some things of which you disapprove and which are opposed to your ideals. It is easy to avoid being in love, if you take the situation in hand early enough. Once, however, you have gone together for a long time, it becomes increasingly difficult to keep from being in love.

Why should you consider carefully the ideals and standards of a young man before you go with him?

In **Gone With the Wind,** Scarlett O'Hara felt that she was in love with Ashley Wilkes. He, however, saw more clearly that a marriage between them could never succeed. He said:

Love isn't enough to make a successful marriage when two people are as different as we are. You would want all of a man, Scarlett, his body, his heart, his soul, his thoughts. And if you did not have them you would be miserable. And I couldn't give all of me to anyone. And I would not want all of your mind and your soul. And you would be hurt, and then you would come to hate me—how bitterly! You would hate the books I read and the music I love, because they took me away from you even for a moment. And I—perhaps I—

Do you love her? [Scarlett demanded of him, referring to Melanie whom he intended to marry.]

She is like me, part of my blood, and we understand each other. Scarlett! Scarlett! Can't I make you see that a marriage can't go on in any sort of peace unless the two peoples are alike?*

*Gone with the Wind, Margaret Mitchell, Macmillan Company.

This bears out again the statement made by Dr. Coleman, that what is around you will largely determine what you will love. Another term for this is propinquity. You will have to know that nearness alone will not determine a happy marriage. Rather the similarity of interests and ideals must be determined before joy in the marital state can result.

The last part of Dr. Coleman's comment you must believe—that while you are young you can direct and control the trends of your love. If you do, you will be happy and will build towards a greater future.

Why is it essential that ideals be similar if a happy marriage is to result?

Marriage is an important part of most people's lives. Recall what Hortense Odlum said as quoted in the lesson "Choosing Your Place." There are satisfactions that come from creating the right kind of home that no other experience can bring. There is no need to be sentimental about this statement; it is simply a true one. Many persons who don't marry find great satisfaction in giving of their energy and intelligence to worth while projects. They accomplish great good that might otherwise never have been accomplished. When you think of the great work done by Jane Addams, you are glad that she found her work. But for genuine satisfaction, there is no endeavor that is comparable to helping create an environment in your own home where you can bring new spirits into the world. The satisfaction from having children of your own you can measure to some extent by the joy that your parents derive from you and your brothers and sisters. Until you have children of your own, you will never know the full measure of their joy. The Lord Himself put the stamp of approval on the right kind of marriage when He revealed to Joseph Smith:

> . . . Verily, I say unto you, that whoso forbiddeth to marry is not ordained of God for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. (D. & C. 49:15-17)

What great women can you mention whose mother spirit benefited the world although they did not marry? Why do you think that marriage brings the greatest satisfaction?

One of the most moving of modern love stories is that

of Sir Wilfred Grenfell, doctor to the Eskimos of Labrador. Having met the young woman whom he wished to make his wife, he asked her to share his lot. Mrs. Grenfell adapted herself to his life because she loved him. They had lived a full life together when he learned that she was suffering from an incurable disease. Instead of grieving fruitlessly, he had this to state:

> When we began, we believed marriage to be a part of God's plan for men's and women's happiness on earth, enabling them to help the world just so much more, since union means more strength and wisdom and courage. Now that we are on the last lap and the final goal seems not so far away, we are holding hands closer than ever, confident that the final experience of life also will be easier to face thus, and indeed become only another joyous venture when these worn-out bodily machines of our shall be discarded, and on the other side we shall work again, in new fields together.*

After her death, he kept up courageously, confident that he would see her again in a better sphere.

Elizabeth Barrett Browning wrote in one of the poems that she handed to her husband after marriage:

> . . . . I love with the breath,
> Smiles, tears, of all life!—and, if God choose
> I shall but love thee better after death.

She had feared that perhaps she would not live to enjoy a mortal love, but she knew that with his ideals and with his beliefs she would meet him in an eternal sphere. Browning himself had that same kind of belief, for he wrote:

> I was ever a fighter, so—one fight more,
> The best and the last!
> I would hate that death bandaged my eyes and forbore,
> and bade me creep past.
> No! let me taste the whole of it, fare like my peers
> The heroes of old,
> Bear the brunt, in a minute pay glad life's arrears
> Of pain, darkness, and cold.
> For sudden the worst turns the best to the brave,
> The black minute's at end,
> And the elements' rage, the fiend-voices that rave,
> Shall dwindle, shall blend,
> Shall change, shall become first a peace out pain,
> Then a light, then thy breast,
> O thou soul of my souls! I shall clasp thee again,
> And with God be the rest.

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*__Forty years in Labrador__, Sir Wilfred Grenfell, Houghton, Mifflin Company.

In the Latter-day Saint Church, you have a most glorious principle of marriage, that of marriage for time and eternity. In the temples, you have the opportunity of being joined with your husband in a long line of ancestors whose lives will be made complete when you too see the importance of their belief and take upon yourselves the covenants that will bring you constant joy on earth and continued joy in heaven.

When you have a temple marriage, you enter with the feeling that this will be forever. You have then made up your mind to the fact that you will make a success of it. In civil marriages, the emphasis is not on the permanence of the marriage covenant. Consequently, there are many divorces because there has been no consistent effort to make the marriage last. In 1937, there were 250,000 divorces in the United States. Surely that indicates the need for a concerted attempt to make the marriage contract a more permanent one.

Felix Adler stated that the fundamental fault he felt was:

> The way people enter into marriage—either giddily, just drifting into it, without any clear ideas as to what it is to mean for them for the rest of their lives—or they enter into this partnership, and it is a partnership, with wholly false expectations as to what they ought to be and do for each other. People think of the stretch of life, the thirty or forty years which they spend together as if it were wholly their life, to do with what they please. They do not think of these thirty of forty years as the short section of a line stretching backward and forward beyond them. They do not think of the stream of life that passes through them as coming out of its sources into the far-off origins of life, and as destined to sweep onward into the sea of life—the stream to be purified, the current to be intensified in power as it passes through them.*

As Latter-day Saints, you have the belief of what marriage should be, fixed more firmly in your consciousness than any other one group of people in the world. You girls were born into this world from another spirit world. When you leave this world, you will reenter that spiritual world and continue to progress eternally. Since that is true, you will realize the importance of developing yourselves and anyone who is dear to you, so that you may attain the greatest development possible in this world. You will wish also to feel the responsibility of living so that those who are born to

*__Incompatibility in Marriage__, Felix Adler, D. Appleton Company.

you will have their rightful heritage. You will wish them to feel proud and happy that they are yours. Surely then, with this eternity of life in your minds, you cannot afford to rush into marriage "giddily."

The temple recommend is made purposely that you will realize the sanctity of the marriage vows which you are to take and will help you remain true to the Church. You will wish to select as permanent mates those who are worthy to go through the temple with you, who observe the Word of Wisdom, who pay their tithing, and who are morally straight. You will want them to measure to the ideal that George Bernard Shaw set forth when he said: "Virtue consists, not in abstaining from vice, but in not desiring it."

What are the advantages of planting temple marriages? Why is it important to think of the eternity of life? (Read D. & C. 132:13-20.)

In the temple ceremony, you relive the history of the Church on the earth. You see the Garden of Eden in its beauty before Satan tempted Eve, and in its desolation after the fall. You learn what happened when the Gospel was taken from the earth. In a beautiful room, you are sealed to your husband for time and eternity. Having gone to the temple, you will be more aware of the wonder and the joy that the Gospel was permitted to be restored in these latter days so that you and your loved ones could be permitted to participate in the sacred ordinances.

In the lesson "The Girl Friends A Boy Chooses," you remember that you had quite a discussion on the matter of what boys thought about girls who "petted." You agreed that you should not allow the boys with whom you go to embrace you. You know that you exert a great influence on the conduct of the boys with whom you go. They are bearers of the Priesthood and in that capacity you should try to help them live to their great opportunity. When you marry, you will want to carry that same encouragement to your husbands. You will need to encourage them to grow spiritually. In this field of spirituality, women seem to play the greater part. Although the greatest religious leaders have been men, behind them have stood great women, either as wives or mothers, who, by the force of their insight have spurred the men to their greater religious experiences.

What is your responsibility in helping boys respect their offices in the Priesthood?

Life now stretches out invitingly before you, full of hidden promises, with a long clear vista, before the road turns into your maturity. Enjoy your life; gain experience; seek knowledge. And as you enjoy life, you will mature naturally to that time when you will wish to travel with someone else into the glory that marriage brings. But don't push yourselves too rapidly. Protect your girlhood. You have seen flowers that have been forced in order that they may bloom before their time. They are beautiful for a short while, but soon they sicken and waste away. You are in the budding stage now. You are maturing, getting ready to burst into the full bloom of young womanhood. Guard fearlessly your cleanliness in all that you do, in the games you play, and in the friends you make. As you build now, your future will be bright or dull. Learn to discriminate and select only those recreational features which will lead you gradually into a fuller, happier adulthood. Recall what Marie Stopes said:

When I was 16, I was vain because someone praised me; my father said: They are only praising your youth. You can take no credit for beauty at 16. But if you are beautiful at 60, it will be your soul's doing. Then you may be proud of it and beloved for it.

Suggestions to the Leader For Lesson XXVII:

If the time permits after a discussion of this lesson, the leader might encourage the girls to bear their testimonies concerning their appreciation for the Restored Gospel of Jesus Christ. These girls are frequently a little timid about expressing themselves. The leader will try to lay a background in which the girls will feel that they are expressing their appreciation for the blessings they enjoy as members of the Church. In addition, the leader can help them feel a responsibility for seeing that the Church progresses as it should.

She should be able to point out to them wisely that the Church will continue because it is of divine origin, and that as they follow its teachings and adhere to its doctrines, they will be worthy members of this divinely inspired Church.

XXVII

A Choice Religion

(April 21)

TODAY more than ever in the history of the world, there is a crying need for the force of high ideals. These ideals should not be the blatant ones that merely shout out against existing conditions. Instead they should be the quiet, persistent ones that drive for the changing of the conditions which are unsatisfactory and make adjustment possible to a changing world situation.

The force of a great ideal gives courage. A young man, eighteen years of age, listened to the stories of the freedom that was possible in America. Driven by the force of his great desire for liberty, he left his native Germany and came to America. When he had been in the United States for a time, he heard about the Latter-day Saints belief. Once again, driven by the force of his great need for truth, he joined the Church and went to Utah. When President Brigham Young told him to leave the property which he had purchased in Ogden, Utah, and go to St. George, the force of his ideal gave him the necessary courage, and he did as he was told. Today his descendants are numbered among the great thinkers not only of the Church but also of the nation. The force of this young man's ideals has persisted in his descendants. They are courageous seekers after truth, and have consequently earned the respect of non-Mormons as well as Latter-day Saints. He was the father of Dr. Carl M. Eyring of Brigham Young University. Another descendant, Dr. Henry Eyring, has been recognized in the United States for his outstanding work. His adherence to the cause of Mormonism increased his courage and that of his descendants.

Toyohiko Kagawa, a great Japanese social worker and writer, explained how he became a Christian:

> I was very ill with lung disease, and no one would have anything to do with me. A Christian physician came along who cared for me, lived with me, and even shared my bed, until I became well again.

It must have taken courage for this physician to expose himself to the dread disease, but his high ideal of loving his brother as Christ had taught mankind gave him courage

sufficient to face what might easily have been the ultimate sacrifice of life.

Without the force of their high ideals, the Pioneers would never have had the courage that would have made them choose to leave their comfortable homes, their vocations, their friends, and in many cases, even their families, cross miles of dry, desert country to an unknown destination. But their ideals were the right kind. They were ready to die for freedom to worship as they believed, and death itself might demand their lives before they would give up their plan to reach such a land.

What do you think of the statement that true courage is born of high ideals? What other examples can you give illustrative of the fact that high ideals give courage?

Religion gives you a poise that nothing else in the world will give you because it gives you an assurance that all will be right in the end, no matter how difficult the way may be. Religion will also give poise because it will keep you from wasting your energy and dissipating your intelligence in worrying about the future or lamenting the past. True religion will make you put your faith in a kind and understanding Father in Heaven whose love for you is immeasurable and unfailing.

When Admiral Byrd thought he was about to die, he decided he must let his wife and his family know how he felt and that he had come to some conclusion concerning the whole of life. After he was rescued he printed his experiences at the insistence of his friends. In the book, he published the letter, which reads:

The universe is not dead, therefore, there is an Intelligence there, and it is all pervading. At least one purpose, possibly the major purpose of that Intelligence is the achievement of universal harmony.

Striving is the right direction for Peace (Harmony), therefore, as well as the achievement of it, is the result of accord with that Intelligence.

It is desirable to effect that accord. The human race, then, is not alone in the universe. Though I am cut off from human beings, I am not alone.

For untold ages man has felt an awareness of that Intelligence. Belief in it is the one point where all religions agree. It has been called by many names. Many call it God.*

*Alone, **Richard Byrd**, Putnan & Sons.

Admiral Byrd's belief in God sustained him during the long months when, alone and ill, he thought that he must surely die.

In giving His love and understanding to you, He does expect you to do certain things to merit His care. He has given you a promise dependent on your obedience to His commandments. That promise and that obligation constitute our theme for this year:

I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

You know some of the things that the Lord has told you to do, but sometimes you don't stop to consider them carefully. One is

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. (D. & C. 59:9-12.)

How many of you girls, knowing the purpose of attending sacrament meeting, do as the Lord directs? One speaker recently told his audience that few Latter-day Saints had really considered the true value of the sacrament. He said that many members of the congregation talk while the sacrament is being passed, think about what they did yesterday, or what a good time they are going to have tomorrow, instead of attending to the meaning and purpose of the sacrament. He then said that a young woman, an Episcopalian, was visiting one of the wards in the Church. When asked what she thought about it, she said that she liked to come to the Latter-day Saints Church to learn, because our principles of the Gospel are good, but that she went to her own church to worship. She felt that in our noisy service we had forgotten how to worship.

The Lord has told His people that we should be reverent and worshipful in the churches. When our order is not good it is because the members have not acted as they have been told they should act.

Read the words as revealed to the Prophet Joseph Smith:

Behold, mine house is a house or order, saith the Lord God, and not a house of confusion. (D. &. C. 132:8)

Organize yourselves; prepare every needful thing; establish a house, even a house of prayer, a house of fasting, a house of faith, and a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:119)

You have said and heard it said, "Order is the first law of heaven." Certainly then it should be the first law also in our meetinghouses and chapels. As you attend Church, you come as guests of the Godhead, and you should comport yourselves in a fitting manner as Their guests. As you enter the Church, you will shed your everyday behavior and stories and laughter and let the Holy Spirit rest upon you through the ordinances that are performed there as well as from the words that are spoken and the songs that are sung.

In one ward, the custom has grown up that the members meet on the steps of the Church where they may visit until a few minutes before the meeting is to convene; they then move quietly into their places and attend to their services. Certainly if you wish to partake of the spirit of the Lord you will need to prepare yourselves that He can permit it to remain in the Church.

Why is it important that good order be established in our Church? In what other ways can you prove to the Lord that you wish His help and that you can obey His commandments?

A few years ago, Roger W. Babson asked the great electrical wizard, Charles P. Steinmetz, where he felt the greatest development would occur in the next fifty years. He answered:

. . .I think the greatest discoveries will be made along spiritual lines. Love is a power which history clearly teaches has been the greatest force in the development of mankind. Yet we have been playing with it merely, and have never seriously studied it as we have the physical powers. Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of Love. This spiritual power as yet has hardly been scratched. When that day comes, the world will see more advancement in one generation than it has seen in the past four.

Woodrow Wilson said:

Our civilization cannot survive materially unless it be redeemed spiritually.

With these statements in mind, you must make yourselves receptive to the spiritual qualities that are inherent in

our Church. Although you know that you should be as good a Latter-day Saint on Wednesday as you are on Sunday, you know that through your attendance at Church, when the conditions are right, you obtain a greater incentive to be better the rest of the days of the week. Re-read the quotation from the Doctrine and Covenants and see whether that promise is not made in it.

Why is church attendance necessary? What do you get from your Church in the way of information, encouragement, inspiration for the following week? How much are you to blame when you say that you didn't get a thing from meeting?

In the faithful attendance at Church, you will also develop the invaluable characteristic of humility, an essential quality for all who would be great. To possess a humble and contrite heart is indicative of the desire for improvement. True humility bows its head before the great knowledge there is to be gained, and in that humility begins to reach out to obtain some of it. In the Latter-day Saint religion, you will find that as you learn you grow in understanding. Recall what the Apostle Paul said:

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. . .

As an example of this gradual development in the Church of Jesus Christ, you have the continued revelation which was given to the Prophet Joseph as he felt the need for more knowledge. As he and Oliver Cowdery translated the Book of Mormon, he came to the word "baptism." He realized that this was something which he did not understand, and he desired to know more concerning it. He asked the Lord, and as a direct answer, John the Baptist appeared and said he had been sent to confer upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood. The words he used are wonderful in their meaning:

Upon you my fellow servants in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. XIII)

Furthermore, he told the Prophet and Oliver Cowdery to baptize each other. If the Prophet hadn't had the characteristic of humility, or teachableness, he would not have asked and new truth would not have been revealed.

You too should preserve your humility, your teachableness. So long as you remain teachable, you will continue to grow, and you will develop into the kind of person the Lord hoped you would become when He permitted you to come to the earth. Too often persons believe that humility means a hang-dog attitude and that people who are humble permit others to walk all over them. This is not the true meaning of humility and should not be allowed to remain in your mind. Humility means your readiness to accept new ideas, so long as they are proved worthwhile and consistent with the principles of the Gospel; it means in addition that you are humble enough to continue your search for truth, wherever it may lead you.

Why is humility an important quality to cultivate? What is the true meaning of humility? How do you indicate your humility?

A religion to be a choice one should make you happier. Certainly the Latter-day Saint religion teaches that. From the Book of Mormon we learn, "Men are that they might have joy." (II Nephi 2:25) In the Mutuals, you have your dances, your plays, your class socials—which you discussed in the last lesson, "Choosing Courageously." In addition, you have your lesson work so that you may find enjoyment and relaxation while under the protecting influence of the Church.

You will find as you continue to grow that one other reason that the Latter-day Saint Church is a happy one is that as an active religion it has put away all fear. Without fear, you are always much happier and much better able to develop as you should. Think back to some time when you were afraid —maybe it was that you feared the dark, or you feared to remain in the house alone when your family had gone away somewhere. You were unable to think because of the seeming paralysis of fear. Fear does that to people; it cripples them both mentally and physically.

The Latter-day Saint belief removes fear and in its place puts a deep and abiding faith in a just and merciful God. Paul in his second letter to Timothy wrote,

> God has not given us the spirit of fear.

Over and over again Jesus said to his followers, "Fear not."

You know that so long as you do your best, He will help

you and will care for you. Even in that greatest of all normal fears, death, you will find hope replacing fear in your heart, for you know that you will see those whom you love again and live with them in a better sphere than the one in which you live now.

In what ways is your religion a happy religion? How can you make it an even happier one?

A truly great church must have a social power for good, and must not fear to attack poverty and economic wrong. Think of how well the Latter-day Saint Church has met this challenge. Recall what it has done in recent years to help rectify some of the economic ills of its members. You have been aware of what a tremendous amount of work has been going forward in the Church Welfare program. In some localities, homes have been built for widows and for men who were incapacitated because of illness. Throughout the Church, the women have been canning food, making clothes, and are now helping gather wheat for the care of our people. Men have planted crops and have sent in their produce to the regional storehouses which have been established for the purpose.

Through your tithing which was discussed in the chapter on "Choosing your Place," you can feel that you too are helping in the dynamic good that needs to be done in caring for all the members of the Church. There is one other way in which you can help in the social power which our Church has: by paying your fast offerings. The institution of the fast day seems one of the great tests of a powerful religion. By going without two meals once a month and giving the equivalent of the cost of the meals missed, you are helping others who might have to go without many more meals. Also you learn at first hand what it is to sacrifice and to do without. You learn by observing fast Sunday to appreciate your own blessings more, and you feel a glow of satisfaction which comes from being a link in the great work of the Lord.

In what ways is your ward helping in the Welfare Program? Your stake? Why should you pay your tithing and fast offerings?

The force of your religion can be and should be such that your entire life on earth, as well as in the hereafter, would be influenced by it. Dr. Rollin H. Walker said over a radio program on one occasion:

There are some girls who are so beautiful in college that they almost need a flyswatter to keep the boys away. But after ten years, they come back a little disillusioned. Life has been a disappointment and their charm has fled. And there are other girls who attract but little attention in college, but after they've been out ten years we old teachers say, "Why did we not realize that she was good-looking?" The fact is that a curious inner radiance has transformed her. I said to a boy the other day: "Do you know what God's business is?" When he answered, "No," I said, "He runs a beauty parlor. He puts on the cosmetics, not from the outside but in the inner spirit and gives those who trust in Him an increasing zest in life that vaccinates them against those tragic disillusionments which come in the process of the years."

What you are and what you appear to be are strangely alike. If your inner spirit is tranquil and fearless, your demeanor will reflect that inner tranquility and fearlessness—and it will never be mistaken for brazenness. If, on the other hand, you are selfish and arrogant and care little about those with whom you live and associate, your expression and manner will so indicate your disregard for others. You will enjoy reading this old prayer—which is still apropos.

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin is not appalled,
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine, or sigh;
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humor, Lord;
Give me the grace to see a joke,
To get some pleasure out of life
And pass it on to other folk.

Sixteenth century prayer of unknown origin which hangs outside the refectory of the Cathedral of Chester, England.

Why does Dr. Walker say that God's business is the beauty business? How true is His belief? Name some people who have been made beautiful by their adherence to the principles of the Gospel.

President Clark said in his address in the semi-annual conference October 1940,

Our fathers and grandfathers, our mothers and grandmothers

were fashioned in heroic molds; they were built of the virtues that make mighty empires. It is not too much to hope and pray that we of our day may measure to their stature.

It was the knowledge of the worth of the religion that made your ancestors who embraced it, ready for any sacrifice—even for death. They knew that if the Church of Jesus Christ of Latter-day Saints persisted through their sacrifice life itself would assume new proportions never dreamed heretofore. Today you must live for that for which they would willingly have given their lives. Nowadays more than ever before, you are going to be called on to prove by your actions what glorious principles the Latter-day Saints have. The eyes of the world have focused more than ever before on this Church. As you do, the Church will be judged; as you do not, this Church will be condemned

You must right now sift out the careless attitudes that you have taken towards the Church and its principles. You must resolve to do your best to prove your worthiness of the sacrifices made for you by those who established the Church, by Joseph Smith, and by the Christ. Proudly you call yourself a member of the Church. Unless you live to be worthy of that title, you will find that it will be a boomerang to your own shame and to the sorrow of other members of the Church.

The opportunity is yours to bring glory and credit to this Church by the lives you live. As a choice girl in a choice land, you can not fail to take that opportunity. You will then be happy in your life, and many will call you blessed.

You will know that there are evil forces at work in the earth. But you will know also that by attaching yourself to the cause of right, you will be able to conquer the forces of evil and substitute the forces of love.

Certainly with the belief that the glory of God is intelligence, you will wish to develop yourself to the best of your ability, testing new knowledge in relation to the Father's plan for the world, training yourself so that you may eventually reach that perfection which He wishes for all of His children.

As you study and grow you will come to know what great men of every generation have felt and expressed, the need for a firm belief in a just Father who knows the strug-

gles and joys of His children and who rejoices in their successes. You will be able to say with David,

> As the heart panteth after the water brooks, so panteth my soul after thee, O God!

You well rejoice with St. Augustine,

> For thyself, O God, hast Thou created us, and our hearts know no rest until they rest in Thee.

You will know with the Prophet Joseph Smith that God indeed lives and that He Himself appeared with His Son to reveal anew the true religion, and that He sent heavenly ministers to bring the Gospel in its fullness.

Knowing these things, you will resolve to live worthily to remain partakers of choice blessings on earth and choicer ones in eternity.

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